The Womens Missionary Magazine

of the United Presbyterian Church

VOLUME 30 JANUARY, 1917. NUMBER 6.

WORLD MISSIONS AND WORLD PEACE.

CHAPTERS TWO AND THREE.

The Christian Conquest of Europe.

BY MRS. J. P. WHITE, ALBIA, IOWA.

OUR STUDY this month is a review of chapters two and three of World Missions and World Peace. In considering the Christian Conquest of Europe we are taking a sweep of centuries and as we pass along rapidly we can touch but a few points.

Let us keep in mind the age in which this chapter opens. The Christian church had spread through the Roman Empire yet there were vast regions where the Gospel had not been proclaimed. Many earnest Christians were desiring to carry the message to the "regions beyond," others were satisfied with the discussion of dogmas and doctrines, while still others were carried away by the newly acquired influence and wealth and power of the church.

The Roman Empire had undergone some changes. Diocletian the predecessor of Constantine had divided the Empire into East and West, with Rome for the center of the West and Nicomedia for his capital in the East. Constantine succeeded Maximian as Emperor of the West and Licinius followed Diocletian as Emperor of the East. In a short time Constantine conquered the East and ruled supreme over the Roman world.

Constantine who had accepted Christianity determined to build a capital "in which no heathen symbol should find place, the first Christian city on earth." With apparent submission to the will of Christ he traced the boundaries of his new city on the site of the ancient city of Byzantium. When asked to stop he said, "I shall go on until he who guides me stops." For beauty and security no wiser choice could have been made. Throughout all succeeding centuries Constantinople has been one of the most important cities of the world. For a thousand years it was the imperial seat of the Roman Empire. This city which has been called "The Eye of the World" has a history of 2500 years. It has ever been a coveted spot. Twenty-seven times it has been besieged since Constantine's day, but only three times captured—by Constantine, by the Latin Crusaders in 1204, and by the Moslems in 1453. That other momentous changes are soon to come to Constantinople, no one doubts.

THE DIVIDED CHURCH.

Constantinople and Rome were far removed from each other and it is not surprising that the Christians of these sections grew apart. Constantinople was a Greek city, Rome was a Latin city. Christianity had from the first been a Greek religion. The early writings were all in the Greek language and for two centuries the worship of the church in the Roman Empire was in the Greek language.

A serious break came in 726 A. D. when Leo, Emperor at Constantinople, issued an edict forbidding the worship of images representing Christ, the Virgin, and the saints. Emperor Leo won for himself the name Iconoclast—breaker of images. The Western wing of the church violently opposed the banishment of their images and a fierce controversy raged for years.

The Second Council of Nicea was called to decide this question in A. D. 787. The following canon was passed, "With the venerable and lifegiving cross shall be set up the venerable and holy images. * * * The images, that is to say, of our God and Saviour Jesus Christ; of the immaculate Mother of God; of the honored angels; of all saints and holy men; these images shall be treated as holy memorials, worshipped, kissed, only without that peculiar adoration which is reserved for the Invisible, Incomprehensible God. With one voice the council acclaimed this canon in the following terms: We all believe, we all assent, we all subscribe. This is the faith of the Church. We who adore the Trinity worship images. Whoever does not the like, anathema upon him! Anathema on all who communicate with them who do not worship images."

The dispute which finally rent the church was a theological one on the nature of the Holy Spirit. Did He proceed from the Father or from the Father and the Son? After long discussion the Latin church introduced the word *filioque* (and the son) into its creed. The church was now completely divided and has remained so ever since.

The Greek Church is to be found in Russia, Macedonia, Greece, Bulgaria, Austria-Hungary, Turkey, and North Africa. The Armenian, and Coptic are kindred to the Greek Church.

There are many differences between the Eastern and Western churches. Some writers attribute these to the differences which distinguish the Oriental temperament from the Occidental. Dean Stanley says: "The Eastern Church was like the East, stationary and immutable; the Western, like the West, progressive and flexible."

The Greek Church is not subject to the Pope nor has it a single head. Four patriarchs govern the affairs of the church. Under these are other clergymen of various ranks. Patriarchs and Bishops are celibate, but all others marry. The baptismal rite is three-fold immersion, the eucharist is administered to infants. In the confessional the priest says: "May the Lord absolve thee," instead of "I absolve thee," as the Romanist priests say. The Bible is open to the laity, though they make scant use of their opportunity. The liturgy is in the language of the people. In many points we find the Greek Church in theory, more like the Protestant than the Roman Church. But its light shines very dimly. Gross superstition and dense ignorance and elaborate ceremonial have almost smothered the spiritual life and today we find many of the Greek people in dire need of Gospel teaching. Much of the missionary work done in the Levant is among

these people. In many places they are as spiritually destitute as any non-Christian people.

THE SWORD OF ISLAM.

About 570 A. D. there was born in Arabia a man who was to change the map of the whole Eastern World. With startling suddenness he announced to the world his new religion, his dream of victory over all other religions and his hope of final triumph over all the earth. Just at this time the Christian Church was losing her power. In place of unity there was division. Contending sects destroyed her peace; wealth and luxury blinded her to her true mission; the superstitious and idolatrous use of images supplanted the simple worship of

THE KALIMA—MOHAMMEDAN CREED
"There is no God but God and Mohammed is the prophet of God."

God. The very weakness of the Church gave Mohammed strength in his efforts to found a new religion. This new Prophet denounced the idol worship of the Christian churches as well as the idol worship of the pagans. Multitudes of people became followers of Mohammed. Indeed his power never waned during his lifetime. So great was his confidence in himself and in his new faith that he sent letters to foreign kings inviting them to embrace Islam.

His followers went Eastward and Westward compelling allegiance to the prophet. Those who became Mohammedans were received into the ever growing brotherhood; those who refused were slain by the sword.

Jerusalem fell into their hands in 636. In a comparatively short time the Moslem power reached from the Persian Gulf to the Atlantic. It seemed that the submerging wave of Mohammedan conquest would cover the whole Eastern Hemisphere. The Moslem warriors crossed from Africa into Spain and on into France, but were beaten back by Charles Martel. Their hold on Spain was not lost until 1491.

What effect did the Mohammedans have on the Christian Church? First of all we see that Mohammedanism "snatched from the Christian Church its ancient and sacred lands." Jerusalem, the Holy City of Christians, as well as of Jews, became a Moslem stronghold. Constantinople, for which the Moslems struggled for seven hundred years became the Capital of Islam.

Mohammed's fierce denunciation of the picture and image worship of the church was not without effect. Emperor Leo, the Iconoclast, who ordered the putting away of all idols and pictures had come in contact with Mohammedan teaching and recognizing the ground of the Mohammedan's criticism he flung himself into the task of wiping out this stain from the church.

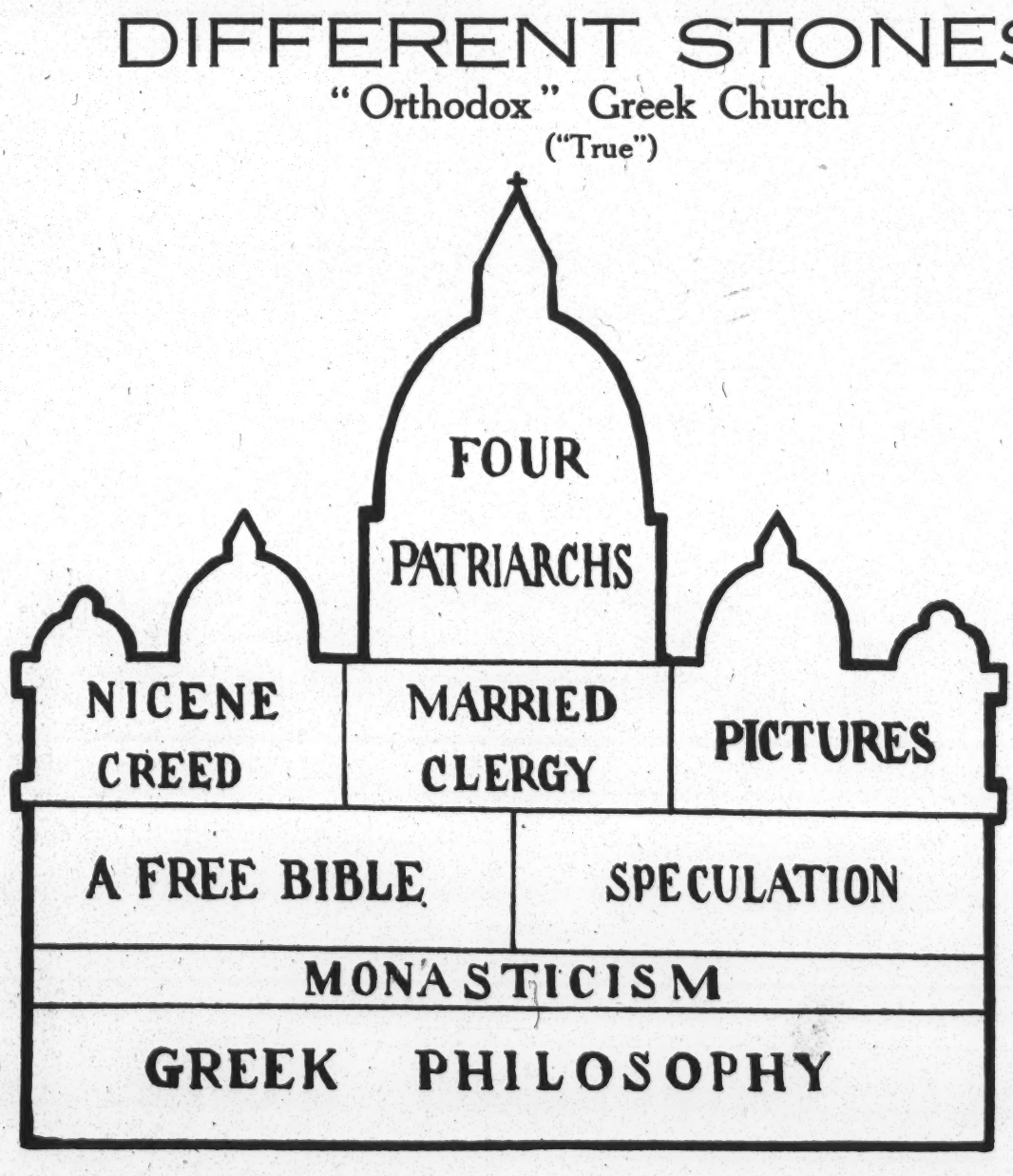
But Mohammedanism had still another effect. This was more detrimental than the loss of sacred lands and fair cities and noble martyrs. "The very spirit of Christianity suffered change; the soldiers of Christ swiftly learned to substitute carnal weapons of warfare for spiritual. The Church which had thus far hoped to subdue the world by peace conceived the fatal error that she must henceforth conquer and defend her Kingdom by force of arms. We know

today that herein lay the supreme false step in the path of Christianity." "From now on the sword became the weapon of defence, of offense and of discipline in the church itself."

The Sword of Islam has lost its magic. When in November, 1915, the Sheikh of Islam called for the Mohammedans of the world to join in a Holy War there was no response. Mohammedans are losing their faith in the final triumph of their religion. As never before they await the message of the Prince of Peace.

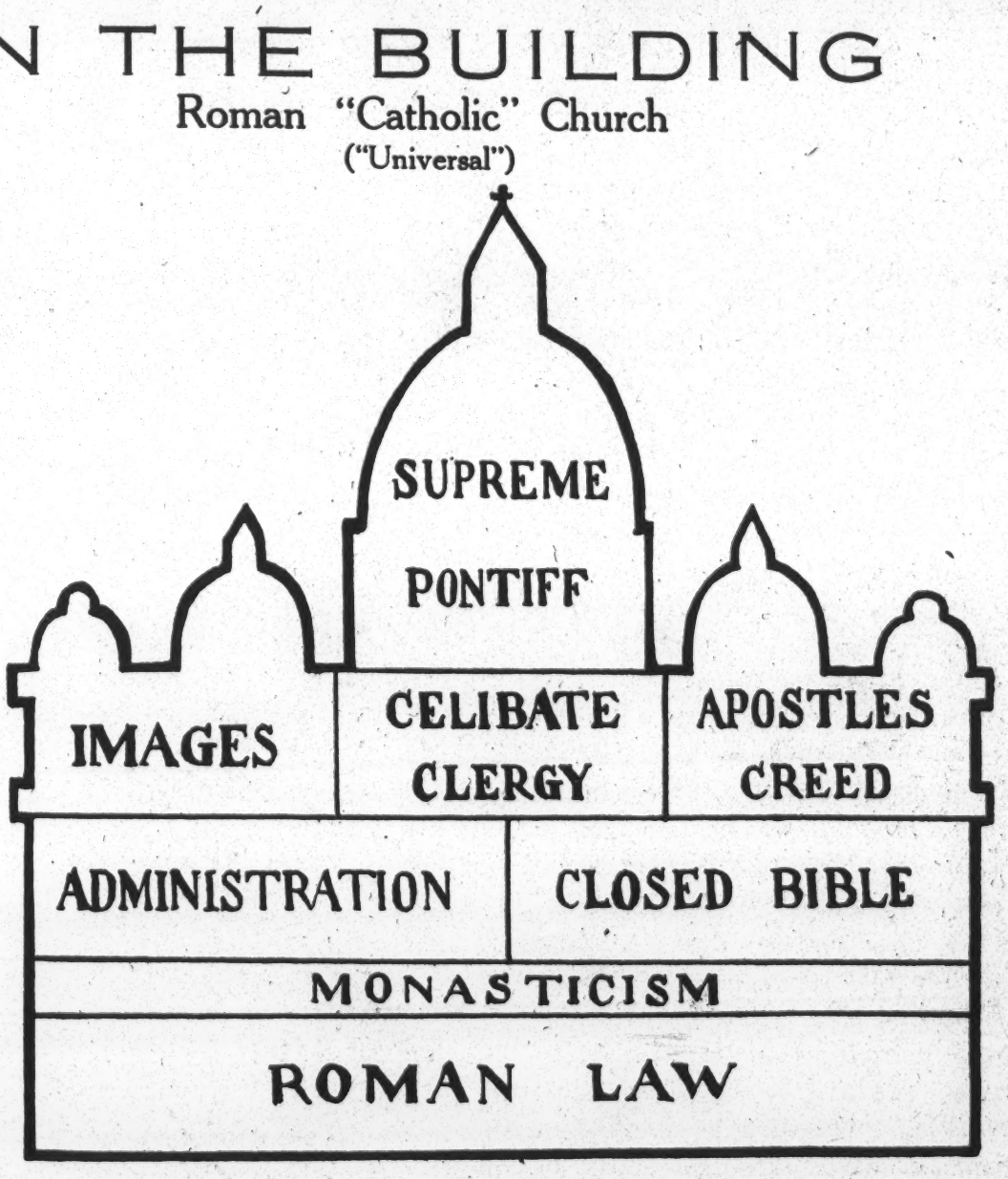
WHO CARRIED THE GOSPEL TO THE HEATHEN PEOPLE OF EUROPE BETWEEN THE 4th AND 14th CENTURIES?

The early missionaries after the apostles are little known. But where facts are lacking, traditions are plentiful. We know that the early church believed that its supreme mission was to make Christ known and that the Gospel message was swiftly carried from one tongue to another. One writer says, "Every country that is under the sun is full of these words and the Hebrew tongue is turned not only



into the language of the Grecians but also of the Romans and Egyptians and Persians and Indians and Armenians and Scythians and briefly into all languages that any nation useth.'' There were perhaps ten million Christians at the beginning of the fourth century.

motives. Harnack has said, ''The church of Constantine drove into solitude and the desert those who wished to devote themselves to religion.'' So rich and worldly had the church become that it seemed impossible for one to live the true Christian life. Therefore those



The missionaries were sometimes princes, sometimes laymen, but by far the greatest number of missionary workers were monks. The men and women who withdrew into solitude and established monasteries and convents were no doubt actuated by the highest

who would live a righteous life withdrew from secular pursuits. Monasticism originated in Egypt but ere long it became a ''movement'' which enlisted the interest, sympathy, money and lives of men and women in Rome and the East.

No one can deny that many holy lives

were lived in these cloisters whose outlet was in service for humanity. "They were the priests, the chroniclers, the gardeners, the doctors, the schoolmasters and above all the missionaries through the Dark Ages." Ere long they lost their influence and monasticism began to decline. In England, Henry VIII turned adrift 50,000 monks and nuns and confiscated their property. In Portugal in 1834 and in Spain in 1836 the same end befell a number twice as large. In Italy the monasteries were suppressed in 1866, in France not until 1903.

CONQUEST OF EASTERN EUROPE BY MISSIONARIES OF THE GREEK CHURCH.

One of the first missionaries and one who has been an example to men in all ages was Ulfilas. He went out to the Goths in what is now Servia and Bulgaria. He found there what many of his successors have found in other lands, the absence of any written language. He began literally at the a, b, c's. It was necessary for him to invent letters, in order for him to begin his work. When we think of the labor involved in the present day in translating the Scriptures we are amazed that in the dim distant past this one man alone and unaided should have first mastered the Greek language in order to prepare himself for the work and then should have mastered the Gothic, prepared an alphabet, written a grammar and translated the Bible into the Gothic language.

Chrysostum, banished by the Queen Eudoxia, became a messenger of life to Persia and also to the Goths. Others whose labors were abundantly fruitful were Cyril and Methodius. They were messengers of peace to the savage Bulgarians. Not only did they establish schools and churches but they also constructed a Slav alphabet and finally put the liturgy in the Slavonic tongue. Methodius was a painter. He was engaged to put a painting in the palace of Bogoris, the King of Bulgaria. The sister of the king had tried to lead her brother to accept Christianity but he would not yield to her pleading. One day when the painting, which was The Last Judgment was uncovered before him, he was convicted of sin and immediately sought pardon and was baptized. Great numbers of his people followed his example. The kings of Moravia and Bohemia also accepted Christ and multitudes of their people became Christians also.

The carrying of the Gospel to Russia is interesting because it was not brought to the people, but they went after it. Princess Olga had heard something of the Christian religion and desiring to hear more she went to Constantinople for further knowledge. While there she was convinced of the truth and accepted Christ and was baptized. When she returned home her family did not respond readily to her attempts to lead them to Christ. At length her grandson Vladimir was converted. Through his influence and orders his people were baptized and Christianity spread through a large part of Russia. The Bible was put into the hands of the people and multitudes were taught of Christ.

When we come to study the conquest of Western Europe we find many devoted lives on the blood-stained pages of history. There were those who like Martin of Tours refused to fight in battle but who were good soldiers of the cross. When Martin asked to be released from military duty he was chided as a coward. He said: "Put me in the forefront of the battle, without weapons or armor, but I will not draw sword again. I am become the soldier of

Jesus Christ." When Emperor Maximus had yielded to the demands of Spanish Bishops for the blood of heritics Martin remonstrated saying that God did not need forced homage or faith produced by violence. He denounced the persecutions used to compel men to accept Christianity.

Honoratus was another missionary monk who spent his life in preaching and in training disciples. He was the means of spreading the Gospel through Southern France.

Not all of the missionary work in France was of such a nature. Clotilda, the wife of Clovis, the Emperor, had become a Christian. Although he was not in sympathy with her, he promised that their first-born should be baptized. On one occasion when he was sore pressed in battle Clovis pledged himself to become a Christian if he should be victorious. Victory came, and true to his vow he was baptized and three thousand of his soldiers were baptized also. Clovis now became promoter of the faith. He was counted by the Roman Church as a valiant soldier of the cross because he imposed the new religion upon every people that he conquered.

In Great Britian the first of the historic missionaries was St. Patrick, whose name has become very familiar to us. His was a life of rare devotion and one that bore much fruit in the establishment of the Christian Church in Ireland.

The peaceful conquest of England for Christ is an inspiring story. Gregory the Great, a man of noble birth gave up riches, position and honor to serve Christ. On seeing fair-haired captives from Great Britian, exposed for sale in the Roman market, he declared that such people should be taught of Christ. After much persuasion the Pope consented to his going as a missionary to these far away people. Hardly had he and his companions set forth until messengers were sent calling them back.

The following year the Pope died and Gregory was made Pope in his stead. In a few years he was able to carry out his project by sending Augustine and forty companions to evangelize Great Britian. Here again we find a Christian Queen and her husband becoming Christians. Unlike some other rulers Ethelbert, the King, passed no edicts, compelling subjects to accept Christianity but by his influence he constrained men and women to accept Christ. In a single generation the whole of Southern England had become Christian. Here was demonstrated a truly peaceful conquest.

Later when the Danes over-ran the country, King Alfred was on the throne. He above all others was instrumental in winning the fierce Danes to an acceptance of the Christian religion.

From England missionaries went out to evangelize other parts of Europe. Of these none is more notable than Boniface, who gave his life service to Germany. He was a daring man, a strong personality, an ingenious organizer. Added to his personal qualifications were help and support of rulers and the Pope. We cannot agree with Boniface in all his methods, but nevertheless he stands out as "the greatest missionary administrator of his age, a man whose whole being was given to the one purpose of the evangelization of the Germans." Within fifteen years after he began his work he had one hundred thousand German converts and had built many monasteries and churches for their use.

SWORD-MADE CHRISTIANS.

We come to a new period in the history of Christianity. Mohammedanism, which was spreading rapidly by means of the sword was having its effect on

Christian methods of religious propagation. Charlemange, the Frankish King, decided to make Christians of the heathen Saxons. Now the Saxons were stubborn heathen and they hated Christianity. But Charlemange determined to exterminate heathenism and instead of attempting to win them by Christ's own method he started out to conquer them by force. With the watch-word, "Submit or die" he set forth to compel them to accept the new faith or to sweep them off the face of the earth. Forty-five hundred Saxons were beheaded in one day. Others fearing the same fate preferred baptism to execution and in the end reluctantly submitted to the demands of the king.

Denmark, Norway, and Sweden in turn received the Gospel. Many of the same methods of force were used to compel people to accept the new faith. In Norway, for example, Gibson says of King Olaf who came to the throne in 995, "If he had not exactly succeeded in making his subjects Christian, he had at least made it very unsafe for them to be anything else. By force, or gifts, or persuasion, or even by torture if necessary, he had soon scarcely left a man of note unbaptized in Norway."

In the ninth century there developed the ideals of chivalry which were exemplified in the order of Knighthood. The oath taken by these knights was religious. Confession, fasting, communion, prayer, and the vigil—a night spent in watching and prayer, all preceded the ceremony admitting one to the order.

The rules of chivalry demanded very refined methods in conducting warfare. They were quite in advance of the twentieth century. Such rules as these were laid down: No enemy's country could be invaded without due warning; the precise hour and spot of an intended attack must be announced to the enemy; courtesy and kindness must be shown to prisoners; womanhood must be protected. "Nobility involves obligation" was the knight's watchword.

To be sure we have standards of honor in warfare today. If it were not all so tragic it would be amusing this standard of honor in killing the enemy. Now we know it is a very dishonorable deed to kill the enemy with poisoned bullets. It is honorable enough to use a howitzer or gatling gun that will mow down men by the hundreds and leave them wounded and dying; it is honorable enough to send a torpedo boat to wreck a ship of the enemy and plunge hundreds of innocent men, women, and children to the bottom of the sea; it is honorable to wreck and burn cities and send the old and feeble and helpless and innocent inhabitants out to live in the fields, or to flee to another place; it is honorable enough to kill the enemy, or starve them or annihilate them in any way *except by poisoned bullets.*

But to turn back again to the *Dark Ages.* It must be said to the shame of the church that the "profession of arms was under her peculiar protection."

The church had almost entirely lost her Christian ideals. By the beginning of the eleventh century the Popes were getting worse and worse. Of one of them another Pope wrote that he lead a life "so shameful and foul that he shuddered to describe it." Reform seemed necessary and such a reform was attempted.

This brings us up to the time of the crusades. Gregory VII, who became Pope about this time desired to reinstate the Papacy in power and good standing. He raised a large army to move on Constantinople in order that he

might eventually unite the church of the East and West.

The story of the Crusades always draws out our sympathy. We think of the courage and heroism necessary to start out on those perilous journeys. No doubt many, who went were actuated by the highest and purest religious motives. But when we think of the inducements held out by Pope Urban we realize that those who responded to his call were not going out because of their love for the meek and lowly Jesus. In his summons Urban out-Moslems the Moslems. Listen to his call: "The wealth of your enemies shall be yours; ye shall plunder their treasures. Absolution is freely given without penance for all sins, murder, adultery, robbery, arson, whatever, to those who enter upon this glorious war. Death in the Holy Land, or even on the way to it, ensures the crusader immediate entrance into Paradise."

Now that the church had introduced militarism on a large scale it was but another step to the use of military force to suppress heresy. The monks who had retired from the world in order to live holy lives became the agents of the inquisition. In the name of Christ they inflicted unspeakable tortures on men and women. In the first century and a half of the Inquisition over thirty thousand people were burned.

It was the monks who kept the Crusades going. They who had taken the three-fold vow, Poverty, Chastity, and Obedience took also another vow, Never to cease fighting until the Holy Land was won from the Turk.

The Order of Teutonic Knights received from the Pope the same privileges and immunities as the Crusaders in their conquest of Prussia. These Knights were promised any territory they could conquer in Prussia. After a fifty years' conflict, full of deeds of cruelty the Prussians consented to accept this new religion which was represented to them as the religion of Jesus Christ.

PEACEFUL KNIGHTS.

It is encouraging to notice that even in the darkest days there were some who still held to Christ's peaceful methods of conquering the world. We have already mentioned the lives and work of several of these peaceful Knights. The list might be made much longer. In Eastern Europe there were Ulfilas, Chrysostom, Cyril, and Methodius. In Western Europe, Martin, Honoratus, Patrick, Columba, Ethelbert, Augustine, Boniface, and Ansgar. In later years there are others worthy of mention, but we choose one, because the work which he undertook is with us today and presents one of the mightiest challenges which the church has to face—the evangelization of the Mohammedan world.

Raymond Lull, who was born on the Island of Majorca in 1236 stands out as the most remarkable missionary of his time. Indeed one of his biographers characterizes Lull as the "greatest of medieval missionaries, p e r h a p s the grandest of all missionaries from Paul to Carey and Livingstone. His career suggests those of Jonah the prophet, Paul the missionary, and Stephen the martyr."

As a young man he was a gay Knight, and a court favorite. He had attained what the world counts success. One day he had a vision of Christ and the inevitable followed, he saw the world's need of Christ. His mind was turned toward the Mohammedan world. While others were trying to conquer the Mohammedans by the sword he believed that they should be conquered "by love,

by prayer, by tears, and the offering up of our own lives."

When he was about sixty years old Lull wrote, "I had a wife and children; I was tolerably rich; I led a secular life. All these things I cheerfully resigned for the sake of promoting the common good and diffusing abroad the holy faith. I learned Arabic. I have several times gone abroad to preach the Gospel to the Saracens. I have for the sake of faith been cast into prison and scourged. I have labored forty-five years to gain over the shepherds of the church and the princes of Europe to the common good of Christendom. Now I am old and poor, but still I am intent on the same object. I will persevere in it till death, if the Lord permits it."

When he was eighty-one years old he was stoned to death by the Mohammedans of Bugia, North Africa. His life and death bring to mind his own words: "He who loves not lives not; he who lives by the life cannot die."

A PRAYER FOR MISSIONS IN TIME OF WAR.

(From The Missionary Review of the World).

O God Who alone dost control the issues of this war, grant that peace and good-will may be established among Christians at home, and that the law of love which Christ Thy Son has taught us may become the law of all the nations of the earth. Look upon those in the Mission Field who are suffering in this time of strife, and grant to us and to them an increased spirit of faith and love, so that the work of Thy church may be advanced and Thy Kingdom established upon earth, through Jesus Christ our Lord. Amen.—S. P. G.

Soldiers of the Prince--For Junior Mission Study Classes.

By Mrs. J. P. White, Albia, Iowa.

CHAPTER 2. WHY MEN AND NATIONS QUARREL.

Our second lesson in the study "Soldiers of the Prince" is "Why Men and Nations Quarrel." If we can discover the reason why children quarrel perhaps we can understand why big people quarrel. Let us go back farther still and see why animals fight. It is not necessary to tell you that they do. You know that. No doubt you have seen the animals at the "Zoo." When feeding time comes every bear and every lion seems determined to get the larger share of the meat and without any regard for his mate he grabs the food and snarls and growls furiously.

But you do not need to go to the "Zoo" so see animals fight. Have you ever heard how "The Two Kittens" got into a quarrel? "One had a mouse, the other had none, and that was the way, the quarrel begun. 'I'll have the mouse,' said the elder cat, 'you'll have that mouse? we'll see about that.'"

The story goes on to tell how those two cats scratched and bit each other until both were completely exhausted.

We know it was greed and selfishness that caused the animals to fight. And it is greed and selfishness that make boys and girls quarrel. Sometimes two children want the same rocking chair, or the same book or the same magazine at the same time. One attempts to take it from the other and then there is trouble that casts a gloom over the household all day.

This selfish spirit is seen at home, at school and on the playground. If the little girl can't be "It" when the game is started she will not play. If the big boy is not given the bat first he will be

so rough and rude that the smaller boys, in fear, will let him have his way. Sometimes boys settle their disputes by using their fists. Girls seldom use this method but they fight with their tongues and tongues can make very deep wounds. The reason boys and girls quarrel is because they are selfish—because they have never learned the meaning of that verse, "In honor preferring one another."

man was killed. We think that was terrible, yet the majority of the people who lived then thought that was the only way quarrels could be settled—by fighting. Just as most people today think that the only way to settle differences between nations is by war.

No community today would permit dueling. But men fight in other ways. Business men are often as selfish as chil-

This European holocaust has brought many problems already to the nations at war. One herein represented is the homeless refugee. No picture can tell the loneliness of such an experience.

The Prince is grieved when He sees His little followers harboring hatred and selfishness and revenge in their hearts. Parents and teachers are grieved, too, and they are doing all they can to show boys and girls how sinful it is to quarrel.

But sometimes grown men fight. A good many years ago when two men had a quarrel they went out and fought a duel. This was a common method of settling private differences or establishing some point of honor. Generally one

dren. Then want to make money and they care not who suffers as long as they succeed. They will crush out other business men if possible. They will make their employees work in unsanitary or unsafe places; they will compel mothers to labor long weary hours for a very small wage or they will make little children who ought to be in school, work in unhealthy factories from early morn until late in the evening.

When we see how selfish men are we are not surprised that nations are selfish too "For a nation is made up of men and no nation can be better than the men who make it."

Sometimes a nation becomes very greedy. It sees a port or harbor that it wants very much. Finally it thinks up some excuse for going to war and thousands of people are killed trying to get that port.

Again suspicion produces war. One nation thinks another nation is going to attack it. A few people go up and down the land telling of their terrible enemy and the inhabitants get very much alarmed. Then this nation begins to build ships and buy guns and drill soldiers for *self-protection*. When the other nation sees this preparation it tries to build bigger ships and make more dangerous guns and create larger armies. This is what is called "armed peace." Dr. Jefferson says: "So long as the policy of armed peace is the policy of nations it will not be possible to rid the world of war. Big armies and navies breed suspicions and these suspicions create armies and navies still bigger, and this goes on until at last the nations are so nervous that there is nothing left for them to do but to fight."

Some people want to call out an army to punish an officer of another nation who will not salute our flag. They think the honor of the nation has been insulted and the insult must be paid for in blood. So these people would like to call out thousands of innocent young men to go out and kill innocent young men who belong to the other nation.

Dr. Jefferson gives two illustrations to show how foolish this is. "If a king riding through a street had a face made at him by some little six-year old urchin, do you suppose he would feel insulted and order that the child should be spanked? If the president of a great university should be called a hard name by a loafer on the street corner do you think the president ought to stop long enough to knock him down? NOBODY CAN STAIN OUR HONOR BUT OURSELF."

Our American people as well as people in other countries have had many wrong ideas about patriotism. Most boys never think of patriotism apart from a gun and they have the idea that one must be a fighter to be a patriot. But the Prince Whom we follow does not teach us this.

Nations in the past thought they would be permanently great because they had great armies and were great fighters. The Assyrians and Babylonians and Egyptians and Persians and Ancient Greeks and Romans were in turn the strong nations of the earth, but they spent their energies fighting other nations and in turn they lost their power.

Jesus has taught us to love our enemies, to do good to them who despitefully use us. He has told us to do unto others as we would have others do unto us. "But," people say, "the Golden Rule will not work between nations." And why not pray tell? It will work between individuals and in communities and between states and between some nations. It would work if enough of the men and women who make up the nation were living in obedience to the Prince of Peace. He said, "Love God with all your heart." He said also, "Love your neighbor as yourself." It is very plain that nations and the people who make up the nations have not been living in obedience to Christ's teaching. Well might He say to them, "Why call ye me Lord, Lord and do not the things which I say."

If we want to see an end of war we must make Christ supreme in the hearts of men and in the life of the nation.

OLD SPAIN IN NEW AMERICA.

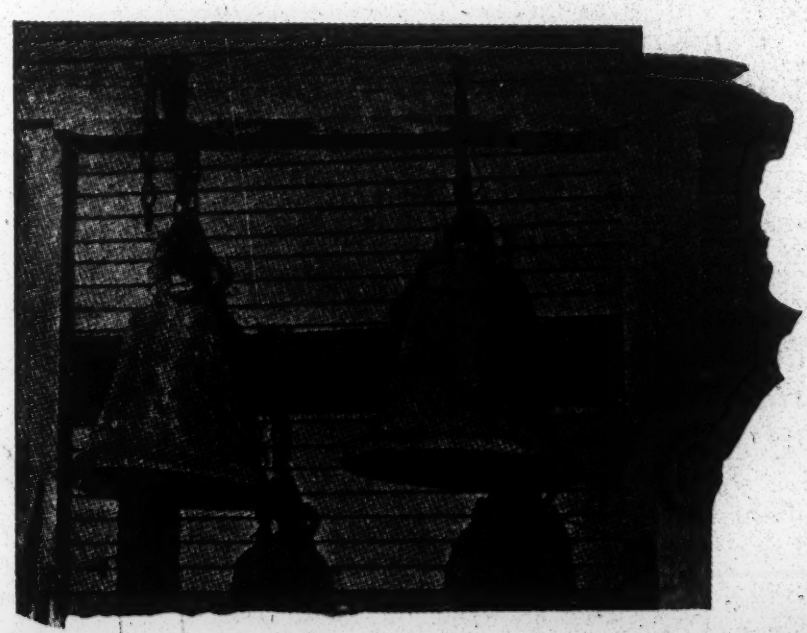
HOME MISSION STUDY—CHAPTER THREE.

Redeeming the Southwest, Problems and Achievements of Protestant Missions in Southwest.

By Mrs. Haidee Ewing Rankin, Minden, Nebr.

PLYMOUTH ROCK and the Pilgrim Fathers are the subject of story and song, the theme of which is the founding of our republic in religious freedom. We feel and believe that our nation was born a Christian nation and we feel that the rock bound New England coast was the place of its birth. But in 1513 Balboa planted the banner of Spain in the Pacific. In 1542 Cabrillo, a Portuguese, serving Spain, sailed into the Harbor of the Sun. Early in the sixteenth century, Viscaino with his company of Spaniards touched the western coast before "Samuel de Champlain carried the lilies of France up the St. Lawrence, before Hudson carried the Dutch flag into New York harbor and before the English Pilgrims landed at Plymouth. "California looks back on almost four hundred years of history. "Her Christian shrines sang to the crooning tides before the Declaration of Independence was signed and before Betsy Ross won from summer rainbows and waiting stars the miracle of Old Glory."

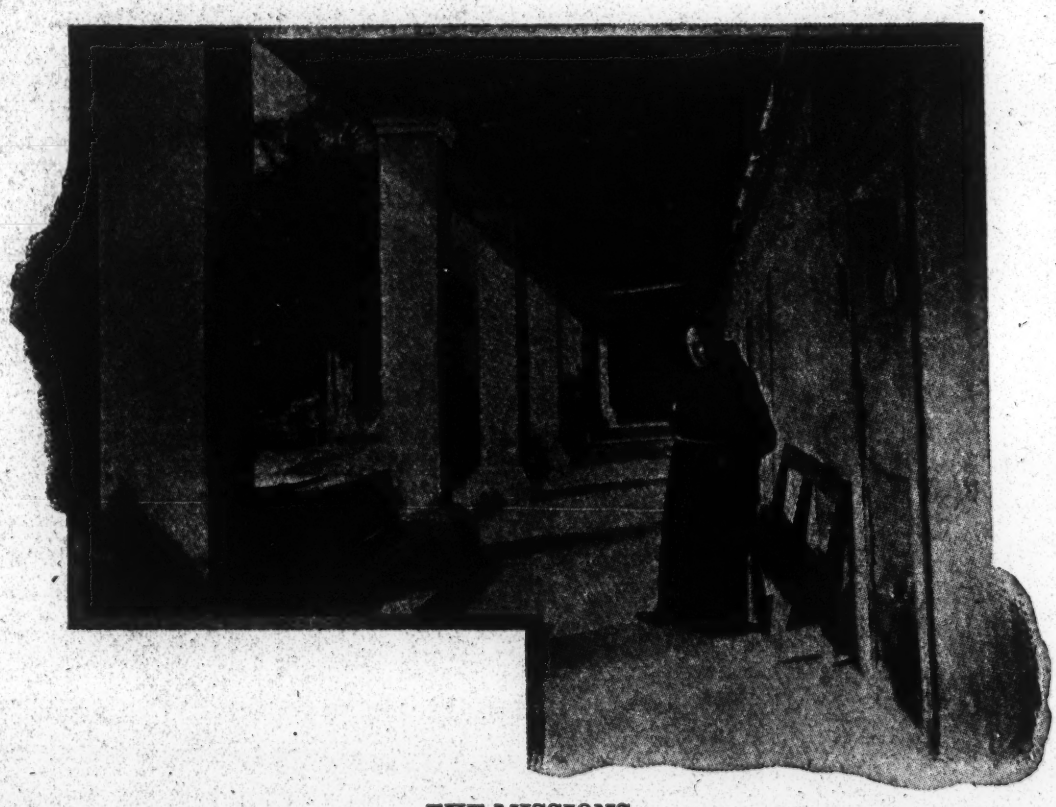
Brave old "Cabrillo of the Ships" voyaging from Mexico explored this land which the "red handed Cortez" desired so much to know. Sixty years later came the Spaniards to the shores of California under the leadership of Viscaino and one hundred and sixty years later came Fray Junipero Serra, the brown robed Franciscan, one of the greatest characters of history—"a true priest, an ideal soldier, an evangelist, an empire builder, a dreamer with a poet's



"The old town of San Diego, four miles north of the present city, is now almost abandoned. The little chapel is still used for worship and from an uncouth wooden frame outside its walls hangs two of the old mission bells which formerly rang out the Angelus over the sunset waves."—Stoddard lectures.

soul." The seven hundred miles of El Camino Real, the Royal or King's Highway, extending from San Diego to Somono with its chain of twenty-one missions tells the sad, sweet, brave story of his life of labor, of love of sacrifice. His name stands out unique as one of the true heralds of the Cross. Happy the day when Serra knelt on the soil of California. How he loved the land, where the roses, he said, were like the roses of Castile! So great was his love that he laid down his life for this fair land. A fort was erected, a mass sung, and all things seemed to bid fair, when there came darkness as of midnight; hunger and want were near at hand, the Indian did not "bow to the yoke" of Serra's God but murdered the pale face; the starving, weakened force, reduced to but twenty men, utterly discouraged, thought to abandon this hard, strange land. Serra full of faith plead to tarry but one more day; he could not give up; he would add one more day of prayer to the many already given; he would go again and ask his God for help in this hour of need. How he prayed! "He stormed the gates of heaven with supplicating prayers." All day long he prayed with his face toward the setting sun and as it was passing out of sight he scanned once more the restless ocean with the eye of faith and lo! a sail!

What did that day of conquering faith mean? It meant the founding of the King's Highway, dotted with missions, whose ruins today are made "holy with the blood of martyrs and the tears of penitents." "Think of the labor of all that; the savage snatched from degraded barbarism to the uses of husbandry and the nobility of toil, his soul uplifted to the Crucified Christ, his ear and lip trained to music, his eye taught to art; scan the fields, the hillsides and valleys found waste and desolate but made to blossom as the rose and to feed number-



THE MISSIONS.

less flocks and herds; try to grasp all this and you will sit with the soul of Junipero Serra in the empire he created."

OTHER SPANISH MISSIONS.

A circuitous line drawn from New Orleans to Somono would pass through many an old mission, through many an old Spanish town which tell of the ministrations of the Franciscian padres. Such a town is Santa Fe, New Mexico, with its twin towered cathedral and its San Miguel Mission, "a bit of old Spain set down in mosaic."

In the Painted Desert, St. Michael's Mission has held the gateway to the Navajo Reserve for twenty years. Upon entering this Mission when you meet "the cowled Fransciscan in his rough, brown cassock with sandal shoes, you might shut your eyes and imagine yourself in consistories of three centuries ago. There is the same poverty, the same quiet devotion, the same consecrated scholarship, the same study of race and legend as has made Jesuit missions famous all through Europe in the seventeenth century."

The Mission of the Alamo at San Antonio recalls its own tragedy, while on the outskirts of the town ruins of walls and towers tell of two others and a little settlement of Mexicans use a third as a place of worship.

San Xavier del Bac. of Tucson, Ariz., one of the most ancient Missions of the New World, stands on an island of rock in the cup of the mountains; its white dome speaks of Spain; its walls, pillars, and arches are of white marble. Tragic scenes have been enacted here; three times was it deserted because of pillage and massacre, twice because of the expulsion of the Jesuits and Franciscans. So for seventy years this Alhambra of America was inhabited by bats, Indians and outlaws. Today four sisters of St. Joseph conduct a school for little Indians within its sacred walls and these little ones enjoy the great mural paintings of The Spirit of the Disciples, The Last Supper, The Rosary, The Hidden Life of Our Lord and the figures representing the Wise Men, The Flight Into Egypt, the Shepherds and others. Thus in brief was the gospel introduced into the great Southwest by the padres. What has been the fruitage?

THE AREA—ITS NATURAL SETTING.

We learn from our text that the Spanish speaking people of our country are found in the Southwest and the Southwest is defined as California, Arizona, New Mexico, Colorado and Texas—five states. That is true but it hardly presents the area in the right proportions. How is this? The area in which we find most of our Spanish speaking people is as large as all of the United States east of the Mississippi excluding Florida. What an immense field it is! A description of one portion of this area describes the whole quite fairly.

"They faced the desert. In that view of such magnitude that miles meant nothing, there was not a sign of man save the one slender thread of road that was soon lost in the distance. From horizon to horizon, so far that the eye ached in the effort to comprehend it, there was no cloud to cast a shadow and the deep sky poured its resistless flood of light upon the vast, dun plain with savage fury, as if to beat into helplessness any living creature that might chance to be caught thereon. And the desert receiving that flood from the wide, hot sky mysteriously wove with it soft scarfs of lilac, misty veils of purple and

filmy curtains of rose and pearl and gold, strangely formed with it wide lakes of blue rimmed with phantom hills of red and violet constantly changing, shifting, scene on scene, as dream pictures shift and change. Only the silent life that through long years the desert had taught to endure its hardships was there, only the hard growth that the ages had evolved dotted the floor of the Basin in the near distance. And over it all—over the strange, hard life the wierd constantly shifting scenes, the wondrous, ever changing colors—was the dominant, insistent, compelling spirit of the land; a brooding, dreadful silence; a waiting, waiting, waiting; a mystic call that was at once a threat and a promise; a still drawing of the line across which no man might go and live save those master men who should win the right. The Basin, La Palma de la Mano de Dios, The Hollow of God's hand, 'was more than the dusty tomb of a life that had been; it was the sepulchre that held the vast treasures of a life yet to be when the ages should have made the master men.' ''

That this wilderness and solitary place has rejoiced and blossomed as the rose can be vouched for by the thousands that have crossed the continent in recent years. Many have been attracted to the Southwest by this redemption of the wilderness, others by the life giving atmosphere, others by the handiwork of God as expressed in mountain, plain, valley and river. But to the lover and winner of souls this portion of our country offers unexcelled attractions for to such the attraction is proportionate to the need.

And the need how great! 400,000 Mexicans living in this portion of our fair land with refugees numbered at present by the hundreds of thousands—all awaiting their freedom from a religious bondage that has been the heritage of centuries. Until recently the Mexicans have lived apart from the Americans, keeping to themselves in their own plazas or villages. Consequently they have retained their old beliefs, their old customs, their old manner of life and until a Protestant missionary enters these plazas they are under the control of Spanish speaking priests. They remain firm believers in their age-old myths and legends and superstitions and this ignorance will continue to exist until the people have a ''vision.''

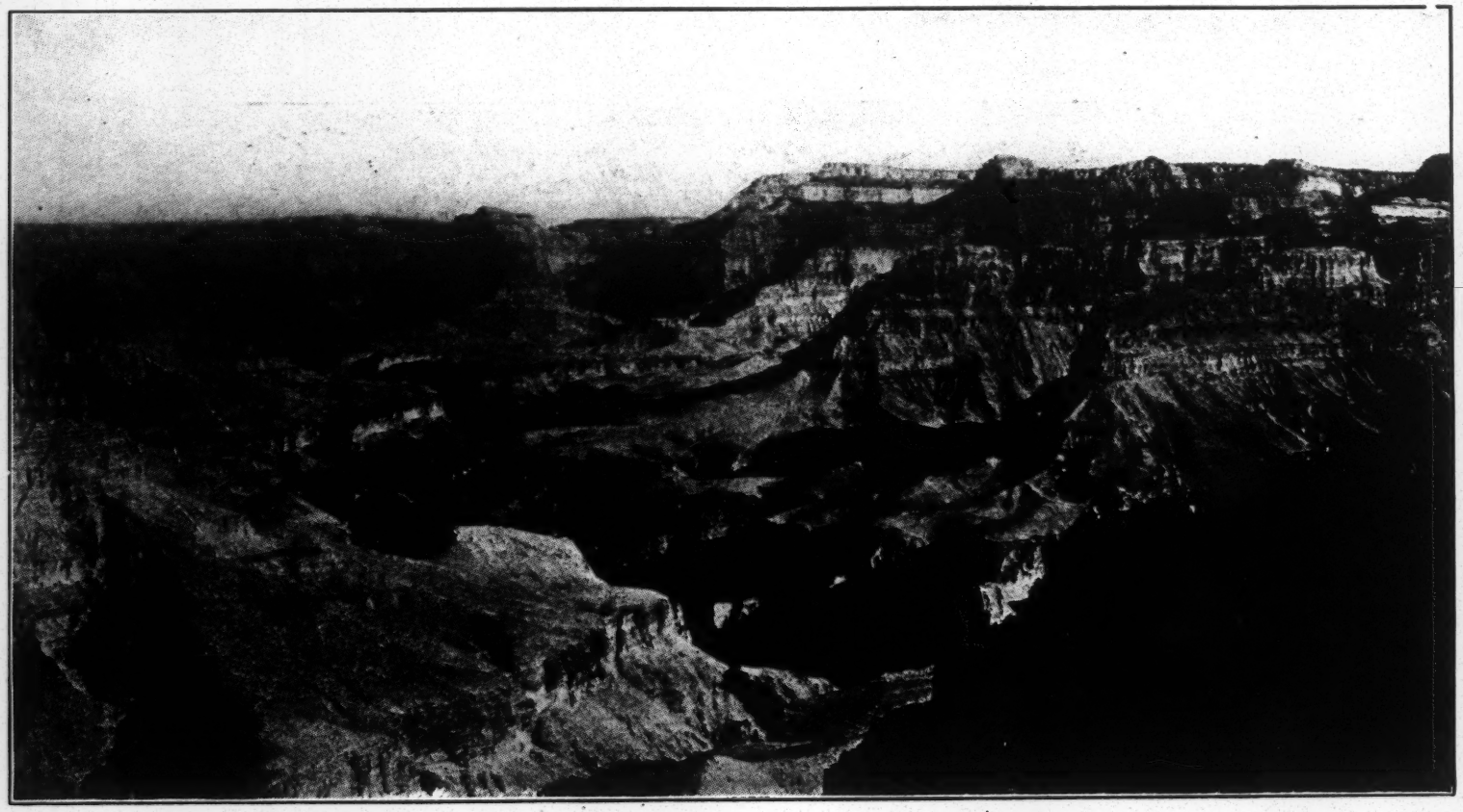
LEGENDS, MYTHS AND SUPERSTITIONS.

The beautiful Sangre de Christo (Blood of Christ) Range shelters many of these people and it owes its name to an old, old legend. A holy padre was jogging along on his mule one evening so deeply absorbed in his evening devotions that he forgot time and place. The mule suddenly stopped and the padre looking up saw such a sunset as can be seen only in this marvelous range—the heavenly tint of rose dripping on the glistening snow of the peaks. He murmured an Ave Maria and said aloud, ''Praise God for the Blood of Christ.'' So today the Sangre de Christo Range carries in its name the story of the Christ.

Another cherished legend tells of a martyred friar whose body rests in a rude coffin made from a log under the chapel of Isleta. The good father rises once in ten years and walks through the streets to see how his ''children'' are doing. And when the Rio Grande is raging he rises to tell the people of the approaching flood.

One missionary writes that they are troubled in San Mateo with a ghost which takes the form of a woman, now clad in white, now in black. Strange to

COLPORTEURS IN MEXICO.



"DEPTH AND HEIGHTH, COLOR AND SILENCE—THE GRAND CANON."

"The old, old legend leaves its impress anew upon each one who is privileged to look upon this greatest of the world's chasms. The Spanish cavalier and explorer pushed his boat into this chasm of color; looking up he saw the stars at midday; filled with religious awe he feared he had approached Paradise before his appointed time; he raised the Cross, bared his head, drew back and came again no more."

say, she chooses the darkness of the night as the most impressive time to appear at the doors or to tap on them and then leave. Candles are used in some houses all night to prevent her approach. Then too, San Mateo has a witch who can change herself into a pig or an owl and those coming in contact with her receive the "Evil Eye," a dread possession. A little girl whose illness was yielding to medical treatment was discovered to have the "Evil Eye." A "specialist," a driver away of evil spirits was sent for. His remedy was "different." He took Zuni salt in his mouth and spit it in the face of the suffering child. A similar treatment was used at another time as a "preventative."

CUSTOMS.

Fiestas are held in many villages. A day is devoted to the patron saint. Mass, conducted by a visiting priest, is celebrated the night before and in the morning the image of the saint heads a procession through the streets. The fiesta usually winds up with revelry and sometimes with murder.

The Christmas season is observed by all classes. Because there was no room for them in the inn, Joseph and Mary who journeyed nine days from Nazareth to Bethlehem were obliged to find shelter in a stable. It is in celebration of these nightly halts that the Mexicans celebrate what they call *posada*. There is a model stable showing the Christ Child with small statues grouped around. The guests cross themselves before these images and kneel holding lighted candles. After mass has been read by the priest a procession is formed and goes from basement to attic knocking at all doors for admittance. Admission is denied until the last door is reached which at midnight they are allowed to enter. The images of the Holy Family are again placed in the stable and remain there until after Christmas when they are kept for use the next year. This Nativity Play is impressive no doubt when presented in the spirit originally intended but sometimes the original intentions are not carried out. Honora DeBusk tells of one occasion when imagination was required as one of the principle factors. The shepherds were dressed in a grotesque but seemingly satisfactory manner, Mary wore a veil and orange blossoms, Joseph carried a staff of flowers. The stable was decorated in tinsel, candy, apples, picture cards and even small United States flags. A clothes line furnished the motor power for a smoky lantern which represented the Star of Bethlehem. The fact that the effort was pleasing and acceptable showed plainly the low ebb of the comprehension of the people for things sacred and showed with equal vividness their need of the Gospel and of the Christ.

The custom of image worship was verified by the little son of a native preacher when he said, "They do pray to images for I have seen them." His statement was based on the fact that a poor, old woman had made a vow to one of the saints and upon the granting of her request, she fulfilled her vow by tramping through the snow over the mountains for fifteen miles, securing the image and carrying it back to her home, setting it up, surrounding it with candles and observing with invited friends appropriate rites that continued all night long.

The Mexicans, a people held in subjection for centuries, are ready to do penance, so self-abnegation appeals very strongly to them. This is especially true during the Lenten season. Most of them will observe the fast diligently and

then close the season at Easter with a big town dance and drinking bout. This season is held peculiarly sacred by the Los Hermanos Penitentes, whose celebration of it is so graphically described in our text. Self-torture is still practiced and the procession to Calvary carried out, but of recent years the Crucifixion is not observed as it has been in former times. So right under the Stars and Stripes voting citizens of the United States are engaged in so-called religious ceremonies of self-torture that would do credit to the Middle ages from which the rites are inherited.

A MEXICAN HOUSE AND FAMILY.

How great is the area of this field, but how much greater the need! These Spanish speaking people who are here and who are coming here are illiterate, ignorant, superstitious, just freed from a religious bondage of three centuries, with no sense of national feeling yet as citizens. What is their hope as a people and what their outlook as citizens and what is being done for them?

THE WORK OF THE CHURCHES.

Evangelistic work was undertaken in the face of persecution and danger, but ever since the conversion of Jose Perea there have been native ministers to carry the Gospel to their own. But because of the vastness of the area and because of its inaccessibility many are not reached by the message. In the constantly shifting life of the mining and construction camps of Colorado a method of "pursuit" seems almost necessary and so it falls to the lot of the evangelists to reach these needy ones. Because of the scarcity of the workers many of these never have the opportunity of attending even a Catholic service except on the visit of a priest and that at long intervals. Evangelistic work is often carried on in connection with the educational work and many of the evangelists are graduates or students from these schools. At Albuquerque such meetings were conducted by Rev. Carlos Cordova. He was not greeted by the usual opposition though there were but few of the Protestant faith. One young man was carrying the Confession of Faith on the school campus and he said he wished to understand it better before he united with the church. Several students

united with the church and many confessed Christ though not ready to leave the church of their parents, for that meant "breaking home ties." Arizona and California are both fruitful fields for the evangelist, but today, Texas is "ripe to the harvest" for thousands are rushing across the border and this is their first and perhaps the only time for them to receive the message for many will return to their homes later.

EDUCATIONAL WORK.

The Roman Catholic Church in its regime in the Southwest followed the policy that it has followed for centuries, that of not only discouraging but of preventing education. Illiteracy would have prevented the reading of the Bible even had it been an open instead of a closed book. The Protestant Church, however, uses *education* as one of its most powerful means of lifting the people to a higher plane and of teaching them how to make it permanent.

Mission schools were established early but even in 1872 there was no school in New Mexico. As the state has progressed and public schools are being opened the mission day schools are being closed and their effort turned in other directions. But even today the total number of Protestant day and boarding schools is only about twenty-five, and what are these among so many? Their success reads like a fairy tale but the results are not the work of magic but are wrought out with much prayer and labor.

No one can over-estimate the value of the plaza schools in Christianizing these people for they really stand for social settlements. The teacher is everybody and everything. She is teacher, evangelist, deaconess, doctor, comforter, advisor, friend. Through her service the standard of the community is raised and the people are made to feel their need of development in religious as well as educational lines. The influence of one such school reached even the Penitentes who now do not make a show of their self-torture, but are more secret in their rites and ceremonies. Children, large and small, are eager to go to school. In old Taos after a summer and fall devoted to herding sheep and goats, the children come in numbers that "bid fair to endanger the adobe walls of the school house."

A FALLEN RACE.

The value of the plaza schools is inestimable but many think that the boarding school is the real place to get hold of and to mould the characters of the

children for here they are free from their old environment of ignorance and superstition. One teacher writes that the education of the Mexican must be primarily industrial and such is the plan followed by the boarding schools. She says also that after pupils have spent two or three years in the school that a complete revolution in their moral and religious life is often observed. This proves, she says, that it is their religion (a perverted Catholicism) which produces their utter indifference to right and wrong. In the school but little is said to the children about their religious practices but the open Bible is placed in their hands and help is given them to appreciate its spirit and so in time it naturally follows that they desire to become Protestants.

The story of Polonia, one of these school girls, is an inspiration. "Polonia came. She was a pitiful object to look at. She was clothed in rags. A few pins sought to take the place of buttons on her tattered garments, she was dirty and unkempt. She responded to love and good influence as the flower responds to sunshine and as she had no friends she was in the sunshine of the school several years. She became a fine Christian girl, united with the Church and was a brave witness for Christ. At the same time Jose was in school. A romance, an engagement. Jose did not complete the course of study for said he, 'It takes time and money to get ready to be married.' Jose toiled and toiled and sent fifty dollars to Polonia for her trousseau according to Mexican custom. What an event for a girl who had always been dressed out of 'barrels and boxes' for never had she possessed such a complete wardrobe. As the school had been Polonia's home, the school gave her the wedding. It was celebrated on the afternoon of her graduation. During their engagement Jose wrote of some of the times of testing he was experiencing. 'In this place we have quarrels or talks about the saloon and every one is against me. I never had such hard times because I am a Protestant, and they say that is why I am against the saloon. We lost from about sixty-six votes; but I could do no more than I did. It is hard to be alone in a work like this.' A letter written to her teacher after her marriage shows the fruitage of such schools. 'One day there were some women came to my house and we started to talk about different religions. They said the Protestants were not Christians and I told them that I thought they were more Christian than the Catholics were. They all said, are you one of them, and I said of course I was and they turned their face up and went away. I didn't care, but made me feel bad to see them act the way they did. I know lots of people don't like us. We went to the Methodist church last night. Oh, we were so glad to be in church again. The minister was so glad to have us come. We were the only Spanish ones there and we are going all the time. Of course Jose's people don't like the Protestants, but he knows the right thing. We were talking the other day about drunkards. They said that the man that didn't drink was not good for anything; they said that only burros and donkeys do not drink because they are animals. I know they think Jose is not a man because he does not drink but he knows he is on the Lord's side. Some people don't like us, but since we know we are on the Lord's side and love Him we are all right for God knows we are following Him. School will soon begin and I will miss it. The day school opens I will be homesick I know. Be sure and

think of me during the school year. I am very happy, of course, but I get homesick once in a while, but I get over it soon.' "

There are many, many Polonias; many, many Josea knocking at the doors of the Protestant schools wanting to learn, wanting to be taught how to become Christians, good citizens, good workers among their own people, desiring to become prepared to carry the Gospel to their own who are in the bondage of darkness. Scholarships of sixty dollars are denying these Polonias and these Josea admittance. The schools are crowded. What an opportunity for Protestant America to sieze!

A CHRISTIAN INDIAN

One illustration will suffice to show vividly the need for medical missions. Some stations are twenty-five miles from the nearest physician, so with professional rates of one dollar per mile thousands of the Mexicans are dependent on the teachers. Until a medical mission was established at Penasco there was a district of about six thousand, twenty-five miles from a physician. No wonder many die without medical aid.

WHAT ABOUT THE REFUGEES?

The vast majority of the refugees come from the "peon" class and are poor and needy. The desolation and destruction caused by the Mexican revolution has left them even poorer, more hopeless, more desolate. They have come to us for refuge and safety and for food. Some seek the opportunity of work, many weary with the strife and conflict of years wish to make this their adopted home. We should remember from what environment they come and should extend sympathy and help rather than condemnation.

We should supply their need, for they in truth hunger and thirst for spiritual food. They should be moulded into efficient Christian citizens. To accomplish this churches are needed, consecrated workers and consecrated means, schools, trained native helpers, social service that shall help establish healthful, Christ-like homes which shall prove an uplift to Mexican communities—all these are needed. "The call sounds forth today to the Church to obey the second great commandment as taught by Christ and prove our neighborliness, our Christian neighborliness, to our needy Mexicans." This spirit would be taken back by the thousands who are here but for a time and upon their return to Mexico will become a part of the Reconstructed Mexico.

"There are thousands into whose lives and homes come no gleam of the gospel light. Forms and ceremonies, but no true worship. Feast days without number, but no morsel of spiritual food. Crosses, but no Christ. Possibly the bonds of indolence and ignorance will be broken by political ambition or the opportunities now opening for material gain; but the danger is that superstition will merely give place to worldliness and infidelity. More loudly than ever before Mexican America cries for Christian education."

The Juniors' Study--Children of the Lighthouse.

By Mrs. Haidee Ewing Rankin, Minden, Nebr.

"THE PEARL OF THE ANTILLES."
Chapters 2 and 5.

A visit to Cuba! Doesn't it sound interesting!

Tom and Ruth were probably as far from Cuba as many of the Juniors are but they can do as the Lighthouse children did, make the visit through Ear-Gate and Eye-Gate.

An attractive announcement of the meeting has been placed in rhyme:

"The Pearl of the Antilles is the gem that will be shown
To every one, on Friday, who loves the precious stone."

And Cuba is a "gem," "an emerald on the sapphire of the Carribean Sea," but it is best known as "The Pearl of the Antilles," because it is the fairest, most beautiful and most fertile of the forty inhabited islands of the West Indies. Other significant names have been given Cuba since the completion of the Panama Canal, "Guardian of the Gates of the Gulf," "The Sentinal of the Carribean," etc.

Take the Juniors to Cuba from New York by the water route about a three days' journey or by rail to Key West with a water trip through the Straits of Florida of a few hours. Locate Cuba in a very few words and tell of its shape like an alligator, a fish, a hammer-headed shark, a crescent. Relate briefly the history as found in Chapter 2 of the Junior text and in Chapter 4 of the Senior, the stories of Columbus, Dona Isabella, The Ten Years' War, and Cuba Libre. Locate on the map the cities Nuevitas, Baracoa, Santiago, and Havana, giving something of interest concerning them.

Let the Nine Commissioners previously appointed report.

1. The Secretary of the Treasury. After the offering has been received it has been very happily suggested that a report be made on what it will accomplish. Chapter five of the text tells us that two dollars a month will send a child to a day school in Cuba. Such items as the following might be added: $1 will purchase fifty copies of the gospels in Spanish, or tfelve New Testaments, or three Bibles, etc.

2. The Superintendent of Coast Survey should report on the location, extent and size of Cuba, comparing it with other places, the capital, harbors, climate, scenery, etc.

3. The Scientist should show why Cuba is a "gem." Birds—endless variety, brilliant plumage, absence of song, etc. Insects—numberless varieties of butterflies, black "fire flies," (Chapter 5), mosquitoes, spiders, etc. Flowering plants—more than 3,000 varieties, exquisite colors. Trees—palm, forests of cedar, pine, mahogany, fruit trees, citrus, sweet and bitter oranges, lemons, pine apples, grape fruit, bananas, a crop of thirty to forty million cocoanuts a year.

4. Workmanship. Population, different nationalities, occupations, etc.

5. Friendship. Tell of Cuban children, their games, marbles, "coucuers," school life, home life (Chapter 5).

6. Worship. Roman Catholic situation, the sale of cheap pictures of the saints, prayers for special occasions, fiestas, superstitions.

7. General Appearances. Describe dress, houses of different classes, manners, etc.

8. Captain of our Salvation. What missions have accomplished is told in

both Junior and Senior texts. Lay special stress on schools and their opportunities.

9. Major Needs. Missionaries, churches, schools, native workers, Spanish literature, and of course, money.

A story that will delight and please the Juniors is a story, Cuban Village Children, told by Helen Manatt. The Cubanitos have few games, toys or books and so his range of vision is quite limited but he possesses some knowledge. He knows that Columbus discovered Cuba, that one should not wash himself or eat oranges when he has a cold lest consumption overtake him, that if he walks in the moonlight after a hard day's work lockjaw will result, etc. He is not superstitious for he does not believe that devils live in Ceiba trees though he is loath to pass them after the sun goes down and in case he passes them in the day time it is just as well to leave an offering. "His vision is not much wider than the small world around him, a world of one crooked street, where the houses touch elbows and are alike." What a school means to such children! How they are charmed by Bible stories! They were moved to tears at the selling of Joseph into Egypt. "Pobrecito! Pobrecito!" (Poor little lad) they said but great was the excitement when Joseph became ruler and the brothers bowed before him. "What will Joseph do to his brothers?" asked Miss Manatt. The unhesitating reply was "Hang them." "No." "Sell them?" "No." "Throw them into the pit," etc. Forgiving was not thought of and the idea was not acceptable when presented to little Pedro who began, "If I had been Joseph—" "But suppose you were the brothers, you would like to be forgiven" said a kind hearted little friend. After that "forgiving became quite popular. One little mischief who delighted to take the things of another and think only of the guilt of being caught in it, took something from Carmita. She emphasized her innocence by calling on the mother, the saints, the Virgin. Then she stopped suddenly and inquired whether the truth were really desired. At once she made confession of a series of 'crimes' that was quite distinguishing and a source of surprise to all. Miss Manatt says that after that she was aggressively honest and it was suspected that she transgressed for the sole purpose of telling the truth afterward. So the children of Cuba prone to do evil learn to do well.

INDIAN HUTS.

A BOOK A MONTH AND WHY.

By Prof. Harlan P. Beach, D. D., Harvard, Conn.

(Written for the Women's Missionary Magazine).

A BOOK A MONTH AND WHY.

VERY FEW women relatively have read twelve books on Missions in their lives. Here is a proposition that suggests twelve a year, and it is written in the hope that an experimental twelve months may fix the habit for life. The proposal is so manifestly impracticable, that it is in danger of being snowed under even in Dog Days. And here is what some of those reading the article are saying, if they have sufficient grace to begin to reply at all.

"I rarely read a book a month on any subject. I am very busy with household cares, or with my work about the home, and simply cannot find the time." I am writing this in a fire-proof missions library, the only building of its sort in the world, and its collection is possibly the fullest in any land, though the New York Missionary Research Library stack-room—it is hardly a library—may perhaps equal it. Knowing this library, let me hasten to say that the average book that is now in mind, does not have more than three hundred pages. That means an average of ten pages to be read daily, and for the ordinary reader that would probably call for quarter of an hour or a little more. When we come to the "Why" of this article, that amount of time seems wholly possible.

Miss B. is rather young and reads accordingly. Novel follows novel with no thought of time; while the stories in the current magazines are to her as the dust in the balance—except that they are never "dry" in her opinion. At this proposition she holds up her hands in undisguised horror. "Read *missionary* books? They are the most downright stupid specimens of literature in existence." Ah! but stop, gentle maiden. Weren't you reading Browning the other night and pretending to enjoy him? Please tell us what missionary book begins to be as incomprehensible—except in spots—as his writings? And as for living interest, there are multitudes of books that throb with life and attract by heart pathos and suggest mysteries which you do not find in Browning. There are books and books, and what you are urged to read are books of greater interest than the average novel or volume of poetry.

Mrs. C. says that she tried to read a missionary book once and it was so dreadfully long and apart from her everyday life that she resolved never to try another. Asked what it was, she replied that it gave an account of the United Presbyterian work in Egypt and was written by Secretary Watson's father. It seems that she abominates anything historical, and must have everything up to date. From that point of view, she did not choose wisely; but why did she not try his son's brief volumes on Egypt? Or if she simply will have nothing to do with history, why not turn to biography and—still clinging to Egypt—read Miss Hogg's "Master Builder on the Nile," or if she can get so old a book, Miss Wahteley's "Ragged Life in Egypt." The trouble with Mrs. C. is that she read without any advice and, like taking pills indiscriminately got a stiff dose of quinine when she had no need of it and was looking for ice cream soda.

The list of objections is endlessly long,

and this article must be reasonably short. Only let Mrs. X. have a word and we pass on. She has not fared well financially. Her home cares are exacting and she can never get out except to Church and to missionary and prayer meetings. Missions are her watchtower and she longs to get away from her limitations and mingle in the great and interesting life of the world. "Read a volume on Missions a month?" How delightful that would be. The subject is so interesting that I could get time *someway*. But I cannot afford to buy them and our public library has no books of that sort. Even our Church has none in its Sabbath School library."

But again we say, "A missionary book a month." The proposition is this. Let every Church having a dozen women or sets of dozens of women, who will agree to try the experiment a year, raise a fund after the manner of a magazine club, each contributing $1.50 and thus buying twelve books from a selected list that Mrs. Moore will publish this month. If they happen to belong to a missionary society in the Church, they can keep the books in a special part of the Sabbath School library. But they will not stay there. They were bought to be read, not to be put in cold or hot storage. Each month a book is taken out and read by each of the twelve women. At the end of that time it is returned and a second volume is taken. In a year the promise is fulfilled and a new conception of missionary literature results in a new and profitable habit. It is going to be just as troublesome as a magazine club, every bit; but it is going to be vastly more profitable and far more Christian. Of course it is likely to fail or succeed according as Mrs. Moore's list is well chosen or not. It will cost that dollar and half, too, and how about Mrs. X.? Dear woman, she is more eager than they all; and in the hope of reading twelve volumes and lightening up her dull horizon for a year she will probably give the large sum—for her. But if not, there are several ladies who will find the tactful way out of it and not make Mrs. X. feel pauperized by the process.

But why so much reading on Missions?

1. Because it is a big subject—has to do with a round billion of people, members of our family whom we have never seen but who greatly need to know us and we to know them. If you do not believe it, read the story of the Judgment and Jesus' estimate of relationships in Matthew XXV. You cannot get acquainted with a billion in a minute.

2. Because it is wondrously interesting—this world of people living in every clime from Greenland to Tierra del Fuego, with most of them in the hot tropics, delightful to read about, sizzling to experience and the United Presbyterian's Luxor the limit almost. You cannot read about such a menagerie of beasts and of people in any single book.

3. Because for the average United Presbyterian, the fact that the Board is limited to three fields, India, Egypt, and the Sudan, has unintentionally narrowed the horizon, and made the Great Commisson read, "Go ye into Egypt, Sudan, and Northwestern India and preach the gospel to every one there." More books are needed to make the world part of the denomination's parish. We must pray for all and so must know all the world through many, many books.

4. Because without reading widely, much of the intensive work done in the superb training conferences of the denomination falls to the ground. You are just back from summer experiences as churches. Your delegates have been attending Miss Milligan's incomparable

study classes at Xenia, Tarkio, and New Wilmington. You have there gotten a glimpse of our Latin-American neighbors, whom you never knew before. But China and Japan and Korea and Turkey and many other less well-known mission fields are still an unknown world for you. Why not read about these interesting countries and people and their devoted missionaries and the native preachers and Christians of those lands? At least do not allow Miss Milligan's Latin-America to fade from your vision; read some on those republics at any rate, though perhaps the literature of those fields is not as interesting as other books in Mrs. Moore's list.

5. Read because you are United Presbyterians, and in missionary ways are an object-lesson. How many churches have been inspired by the denomination's record of per capita giving to Missions! If you expect to keep up to your own record and to surpass it, you need to get new supplies of information and incentive. Then why not be an object-lesson in missionary reading, just as you are in missionary giving? If ten thousand women of the denomination read twelve missionary books this coming year, it would be noised abroad and next year a hundred thousand women in many denominations would be following in your footsteps.

6. Read for your own sakes and for the billion's sake. If Jesus spoke the truth in the twenty-fifth chapter of Matthew, we shall one day form part of the greatest assembly ever convened. The world family of Christ in all colors and speaking varied tongues will meet before His judgment throne. The criterion of judgment is simple—"Inasmuch as ye have done it—inasmuch as ye have done it not—to one of these least." Are we doing it now as we ought? If not, is it not partly the result of ignorance? Ignorance flies before well written books. We cannot go in person to see these brothers and sisters; books must be our substitute for visitation. Let us do it—every woman who sincerely loves her Savior and His needy ones—and do it in this experimental year of one book a month.

BOOKS SUGGESTED FOR THOSE WHO READ A BOOK A MONTH DURING 1916-17.

Mackenzie, Jean. Black Sheep (Africa). Houghton Mifflin Co., 1916. $1.50.

Baldwin, O. A. Sita: A Story of Child-marriage Fetters. Revell, 1911. $1.25. (India).

Fraser, T. The Call of the Far East (novel of Formosan life with Dr. Mackay the great heroic missionary as a character). Revell, 1914. $1.25.

Gale, J. S. The Vanguard. (Korean novel with characters largely missionaries). 1904. Revell. $1.50. Author is one of the best known missionaries there.

Little, F. Lady of the Decoration. (Novel in letter form making Japan very real. By a missionary, but widely read when published. Century Co., 1913. $1.00.

Cody, J. L. Letters to Betsey. (Written from Hanyang, China, by a missionary and very much in the form of Jean Webster's "Dear Enemy.") Griffith and Rowland Press, 1915. 75 cents.

DeGruche. Dr. Apricot of Heaven Below. (Picturesque account of Dr. Main's life as physician in Hangchow). Revell, 1911. $1.00.

Hogg, R. L. A Master Builder on the Nile. (Biography of her father). Revell, 1915. $1.80.

Headland, I. T. Home Life in China.

Macmillan, 1914. $2.00. (He was a Methodist missionary in Peking).

Hawes, C. E. New Thrills in Old China. (Letters mainly from Presbyterian lady in Shantung). Doran, 1913. $1.25.

Rijnhart, S. C. With the Tibetans in Tent and Temple. (Thrilling account of Disciple missionaries there). Revell, 1904. $1.50.

Moule, G. J. The Spirit of Japan. (English missionary's summary in a thoughtful, interesting style). United Council for Missionary Education, London, 1913. 2 shillings.

Moody, C. N. The Heathen Heart. (Formosan Christians described most strikingly). 1907. Revell. $1.50. (?).

Wilson, A. C. Overweights of Joy. (Written as an antidote against her more striking books, Things as They are in India). Revell, 1914. $1.00.

Grubb, W. B. The Church in the Wilds. (Paraguayan Chaco Indians. He is the most famous of South American Indian missionaries). Dutton, $1.50.

Fisher, A. B. Twilight Tales of the Black Baganda. (She is a missionary in Uganda and writes fascinatingly). Marshall Bros. $1.25. (?).

Fraser, D. Winning a Primitive People. (Wonderful story of U. Free Church work near Lake Nyasa, Africa). Dutton, 1914. $1.50.

Robinson, W. By Temple Shrine and Lotus Pool. (Stories of India and of the scope of mission work). Morgan & Scott, 1910. 6 shillings.

LITERATURE IN THE MISSIONARY SOCIETY--HOW TO SECURE AND HOW TO USE.

By Mrs. F. W. Anderson, Spokane, Wash.

(Read at Xenia Convention).

ROBERT SPEER, in a talk to an outgoing band of missionaries, gave to them for their aim: "Make Christ Known." The primary object of our missionary societies, in their programs, should be to advance the cause of missions and extend the Kingdom of Christ. That society whose programs, it is said, "would make angels weep"—that prove as tedious as the twice-told tale—have not failed more surely than that society whose programs prove merely entertaining. Let us, too, *aim* to make Christ known. Many hundreds of years before Christ came to this earth, the preacher wrote "of making many books there is no end." If that were true, then how much more is it now—nearly 2000 years after His coming? There is little excuse for lack of education, when all literature is so plentiful, cheap and accessible. This is just as true of missionary education as any other sort. To be sure, when Christ gave His last command, as we are reminded by Dr. Pierson, there was in existence not one Christian book, and indeed for the first eighteen centuries of the Christian era the literature of missions was limited. The first missionary literature was the Acts of the Apostles; but of course there were no printing presses in those days, and the work of the Church along the lines of Missionary Literature was much hampered. The first book printed in English was issued in 1475, but during the past century, says Belle Brain, there have been at work "many gifted pens," and there is now an immense number of books on missions. Of course, the greatest of all

the missionary books is the Bible, and without it there would be no missionary work. We can all secure copies of it, but maybe we do not all use it as we should in the missionary society. How many times a leader, when the meeting is about to begin, hastily thumbs the Bible over, because it is the custom to open the meeting with a Scripture reading, and then selects one of the shorter Psalms; not because it is appropriate to the topic of the day, but because it is short and less apt to be inappropriate than some other portion of Scripture thus selected at random. Whether the Scripture is presented by the leader with a few pointed remarks to bring out the lesson, or given by all, is one of the various ways of using responsive services, or following the reading of Scripture with some pointed questions to bring out its teachings, make it helpful, and bear in mind the aim of the society to extend the Kingdom of Christ.

Let us this coming year give some time to a systematic study of the Bible, and feel ashamed to remain in ignorance of the Scriptural foundations on which all our missionary work is built. It has been truly said, "Literature cannot work if it is not worked." We know that literature *used* in the society will attain results. We have ever with us women who claim they "can't get interested in missions." Do you suppose they are suffering f r o m missionary anaemia?

Lutheran Woman's Work describes the disease as follows:

Analysis: Too many white corpuscles are found in the blood in proportion to the red corpuscles; just as in many societies there are too many dead-wood members and too few live members.

Symptoms: The society gets pale-faced and languid, preferring to sit in one spot rather than move. It loses its appetite and refuses good foods, in the form of study books, papers and addresses.

Cure: Fresh air, not only better ventilation and more attractive surroundings in the meeting place but a deeper study of the Bible, to make the spiritual atmosphere clear and fresh.

Food: Forced feeding at first, till the society is stronger. New study books, properly cooked and attractively served. Special treats in the form of outside speakers—not too often, for the doctor's bills will be too large.

Tonic: Have some of the members attend Missionary Conferences.

INVESTED INTERESTS.

You know that no bank pays interest until there has been a deposit; and not until a woman puts something of herself into Missions, setting apart a little of her time at least for the study of Missions, may she expect to have *interest* in Missions. In the back district of a home mission field an old woman was loath to give anything toward the purchase of a bell for the new Church. She declared bells a nuisance, but was finally persuaded to give $5.00 toward it. The first time she heard it ringing she was overheard to say: "I've always declared I did not like bells, but I will say that is the sweetest sounding bell I ever heard." "Ah," said Father Chidders, who told the story, "the secret of it was this: With every sound of the bell she heard the jingle of her $5.00."

Often lack of interest in the study of missions is due to the lack of information as regards *methods*. I wish every society owned and used the book called, *"The King's Business." It is a study of increased efficiency for Women's Mis-

*See Women's Missionary Magazine, 1914, for the excellent articles by Mrs. J. P. White on this text-book.—EDS.

sionary Societies, in six chapters, by Maude W. Raymond. Get it and study it, if you have not previously done so. It will prove an aid in getting knowledge of your own Board work; and we know that loyalty and devotion to our own Church is necessary and in accordance with our greater loyalty to Christ, the Head of the Church. I quote from its foreword: "Mrs. Raymond has met the need for a clearer understanding of organization, business methods, greater economy and efficiency, stewardship, federation and the hidden springs of prayer. Chapter 4 shows that Christian character is necessarily built upon a foundation of missionary education, and that character so built will express itself in prayer, service, and gifts.

MISSION STUDY.

There are four plans for mission study which can be carried out in any local organization. Plan 1 requires the least preparation: The Reading Circle, for which there are only four requirements —a home, preferably, for place of meetings; a text-book (any one of those recommended at mission headquarters); a reader (one who will do additional reading on the subject); and members secured by invitation, who may feel free to take their needle work. As many of the women as possible should own a text-book, and at least read the chapter before the day of meeting. Meetings should be held weekly, and free discussion encouraged. This is not the best way to study missions, but much better than no study at all.

Plan 2: Program, meeting once a month, in the regular missionary meeting. Use a text-book, also a help, called "How to Use." These helps "How to Use" cost only ten cents, and are almost indispensable in the program meeting. They are rich in material and suggestion and can be cleverly adapted to any program. Own a complete file of them. The text-book can usually be covered in six monthly meetings.

Plan 3: Study missions in the weekly prayer meeting.

Plan 4: Is known as the Mission Study Class. This is the ideal plan—six to twelve members (never more than twenty) meeting weekly around a table in a home. Beginning on time and closing promptly upon the time agreed upon. Study should be continued for one and one-half hours, every member owning a book and studying between sessions. If an expert leader can be obtained, have six weekly evening meetings, for both men and women. On Friday afternoons, after school, let the same leader have a class of young people. Have the Reading Circle in a home, with their sewing, and read the study book. During the weeks set apart for the study, have one open meeting for all classes in the study and, at close of study, have an informal luncheon, with addresses upon the subject. (The luncheon being appropriate to the subject also, as in study of China, Chinese refreshments; in Japan, Japanese refreshments, etc.) In this way the text-book could be brought before the whole Church. If your society has never before made a study of missions with the aid of a text-book, and its "How to Use," why not begin this year, with the study books published for 1916-17 which have been universally used by all denominations?

TEXT-BOOKS.

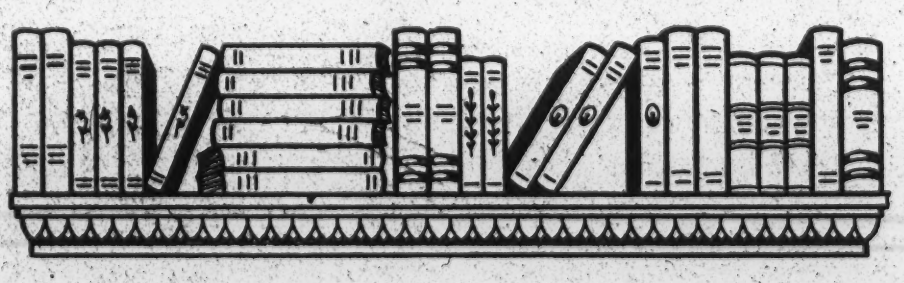
The Foreign Mission Text-Books are published by the Central Committee on the United Study of Foreign Missions. This Central Committee was created in 1900, at the Women's Meeting of the Ecumenical Council, in New York City, five denominations being represented at

that time. Later two other denominations were added. This Committee has regularly reported to the Interdenominational Conference (though not created by that Conference), which held meetings annually up until 1909, and triennially since that date. At the special meeting of Woman's Boards of Foreign Missions in the United States and Canada, held in New York City, January 14, 1916, the existing interdenominational organizations, the Federation of Woman's Boards of Foreign Missions of the United States, organized in 1912, and the Interdenominational Conference of Woman's Boards of Foreign Missions of the United States and Canada, were merged into one organization, to be known as the "Federation of Woman's Boards of Foreign Missions of *North America*. The Committee for United Study has been asked to assume the work of this new Federation, pertaining to Publications and Literature and, in relation to this Federation, is to be known as the Committee on Publications and Literature. The Committee to plan, as far as possible, two years in advance for the Foreign Mission Text-Books and other literature for women's societies and affiliated organizations, these plans to be presented annually to the Federation for approval. This Committee is to arrange for the editing of all publications authorized by the Federation.

Home Mission Text-Books are issued under the direction of the Council of Women for Home Missions. There have been eight books issued by this Council since 1908: "Under our Flag," "The Call of the Waters," "From Darkness to Light," "Conservation of National Ideals," "Mormonism" (the Islam of America), "The New America," "In Red Man's Land," and "Home Missions in Action." For 1916-17 there will be a study of "Old Spain in New America," by Rev. Robt. McLean and G. P. Williams. There have been fifteen books published by the Central Committee on the United Study of Foreign Missions, beginning in 1901, with the Beginnings of Missions via Christi, continuing through the Christi series (India, China, Japan, Africa, The Island World of the Pacific, Missions and Social Progress), then going on with The Nearer and Farther East, The Gospel in Latin Lands, Western Women in Eastern Lands, The Light of the World, China's New Day, The King's Business, The Child in the Midst, and The King's Highway.

The new study book for 1916 is called "World Missions and World Peace." These books cost 35 cents each, paper; cloth, 57 cents, postpaid, and may be secured through Miss R. Elizabeth Milligan, 904 Publication Building, Pittsburgh, Pa. (See December, 1916, issue. Literature Department, page 355—Eds.)

(Continued to February Number).



FOREIGN MISSIONARY CORRESPONDENCE.

SUDAN

By Miss Elsie Grove, Khartum North, Sudan.
(Home on Furlough).

SOMETHING FROM THE SUDAN BY MEANS OF PICTURE.

Here is a picture of Luke Besada, the youngest member of the Boys' Home in Khartum with his black nurse. His is a pitiful story; his father in a fit of anger killed the mother; his sentence after trial was death, but was later changed to life imprisonment.

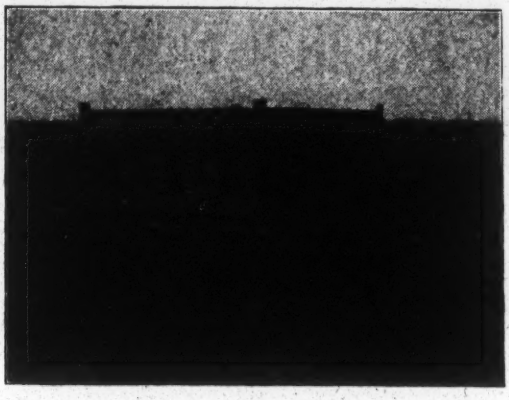
Relatives of the family brought the four boys and one girl thus left to our Mission. When they came Luke was a poor little sick baby three months old. But under Mrs. Giffen's kind motherly care he soon developed into a fine boy with a smile for all; and loved by all, missionaries, boys in the home, and servants. Now he is a bright little boy running all round the home a veritable little sunshine.

Would that there were homes such as this for all the little boys in the Sudan left without father, mother, and home.

An Abyssinian Christian and his bride. Zainab Mohammed was the bride's name; her mother was an Abyssinian Christian who married a Mohammedan and of course became a Mohammedan. Zainab when but a very small girl was brought to the Giffens before the school for girls was opened in Khartum North. When the Girls' Boarding School was opened she came to us and was with us until the time of her marriage. While with us many times we despaired of her ever becoming a good home maker, for she would shirk her duties every opportunity. Before being married she was baptized and given the Christian name Miriam. After her marriage she took great pride in keeping her home neat and clean. She went to a nearby school for Bible lessons and for lessons in sewing; on one occasion when she was expecting com-

pany she went to the home of a missionary to get some flowers for her table. Not many months ago she and her husband came back to the school with a sweet little baby girl to have her baptized in the school in which Miriam had gotten her training and in the chapel in which she was married.

The boarding and day pupils of the Girls' Boarding School, Khartum North, as they are assembled in the "Rose Harden" Chapel for chapel exercises. Since this picture was taken some of these bright-faced girls have died, others have moved from our midst, two or three have been married, some have grown "too large" to come to school and are kept at home when they are yet mere girls. Many of these will be the future home makers of the Sudan, think you not that many of the homes will be better, brighter, and happier because the wife and mother have been in the Christian school which you have established in this far distant land? And may we not hope that some of these bright-faced girls may some time become teachers in our schools or even Bible women to go around in their villages and teach the poor ignorant women the way of Life? These girls need your prayers, will you not remember them?



A picture of the Clinic building in Khartum North which has now been standing empty for more than two years waiting for a doctor.

Khartum North is a town or city of some thirty thousand inhabitants with other towns and villages lying near. There is but one doctor in this town, a government doctor placed there by the Government to look after the health of those who work for the Government and to attend any sick in the prison.

What of the hundreds who are sick and suffering for want of a doctor while there are doctors in this land who can scarcely make a living because of the great number of doctors? May the Lord of the harvest choose out and thrust forth into His harvest field.

Dr. and Mrs. Giffen, Miss Bradford, and Miss Dight, four Syrian lady teachers, the Egyptian pastor in Khartum, and the Egyptian teachers in the Boys' Schools, as they met the beginning of the school year, 1915, for the Teachers' Monthly Meeting for Bible study and prayer. The teachers in the Boys' Schools not only teach the day school during the week, but are frequently called upon to preach on Sabbath and sometimes during the week at our regular preaching services besides teaching in our Sabbath Schools every Sabbath. Will you not pray that these workers may be richly blessed and that they may be wonderfully used by the Master in bringing the Light to others.

Some of the older girls of the Girls' Boarding School, Khartum North, all of whom helped us in teaching the lower grades during the past year. Some of these girls have been in the school since its beginning. Three of them are Protestant Christians, one of whom is a black girl and the other two Egyptians; one of the girls is an Abyssinian who has asked for baptism, she has chosen for her Christian name the name of Miriam; the two lightest girls are Jewesses, one of them I believe is a believer deep down in her heart though she is afraid to say so even to the missionary; the largest girl's father is a Jew and her mother a black Mohammedan woman, the girl herself says she wants to become a Christian; the two remaining black girls both have asked for baptism. The last news from the Sudan is that one of these black girls, the one next the end in the back row, has been married by her fanatical father and poor ignorant mother to the son of the Mahdi who already had three wives and who they said wanted a servant and thought it cheaper to marry her than to hire. The girl asked for her Bible which was sent to her. Let our prayer be that she may be allowed to read and study her Bible and that she may live according to the light she has received and may thus be the means of bringing the Light into that home.

A picture of the Sudan Association as it met in July, 1913, except that Dr. Giffen, who took the picture, is not in it. Since then our number of missionaries has been decreased by removal because of poor health, resignation, and death, while but two new missionaries have come to take the places of those who have gone from our number. We are, how-

ever, hoping for two new ones this fall, but even with these we are no more than we were three years ago. At the same time the work is growing, doubling and even trebling in some cases; it is the Lord's work and must grow, it can not be stopped; but what of the workers?

"Pray ye the Lord of the harvest that He will send forth laborers into His harvest."

EGYPT.

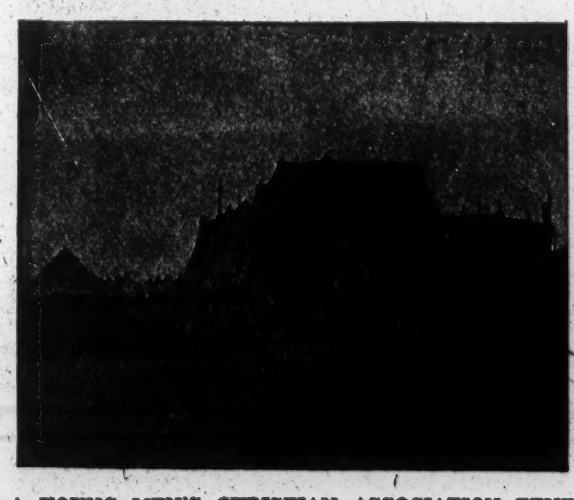
Minnehaha Finney, Editor, Tanta, Egypt.

AMERICAN MISSION AND THE Y. M. C. A IN EGYPT.

I think that most of the people in the home-land know that the Mission here in Egypt loaned property and secretaries to the Y. M. C. A. for work among the soldiers. The reason for doing this was not to gain favor, but to meet an imperative need. Press of duty has interfered with giving before, this account of the work, and even now a full description will not be attempted. Many have evidenced an interest in this work and for this reason we want to tell something about it. In this article description will be related closely to the Sabbath as it is spent in such work.

Sabbath is not a day of rest for the secretaries in a large camp. If we had a busy week we expected the Sabbath to be the biggest day. I do not know how it is in a camp at the front but in a Base Camp there is recognition of the Sabbath. All duties that can be dispensed with are omitted and the men are left free. Different denominational parade services are held and by half past ten in the morning the men are hunting for some way to spend the day. You can be sure that all the devices for making money are ready to meet the men. If the Devil and his devices are willing to lay themselves out, how much more should an institution that has Christian as part of its name be ready to do the same. In offering attractions the Y. M. C. A. has an advantage, for it is the only place that offers accommodations other than those for which money has to be paid. Men who have been on constant duty all week have an opportunity to write letters, read, or lounge comfortably in deck chairs and they come early to take advantage of it. Definitely Christian literature is to be found on the tables and hymn books are suggestively found around the piano.

One hears so much about the degrading influences of a soldier's life that he is inclined to think of them as a bad lot. The Y. M. C. A. has a different story to tell. The men of the army are pretty much as they were at home. You will find those who are desirous of good things just as they were at home. They come to the Y. M. C. A. to keep toned up. You will find those who are remorseful for their failures and they come to start right again. You will find those who have not much regard for things religious and they come to the Y. M. C. A. because it is the only place they can get anything other than that which appeals to the physical appetite. They



A YOUNG MEN'S CHRISTIAN ASSOCIATION TENT

VISITING THE SOLDIERS' CAMPS

all come in greater numbers on the Sabbath because they are free from duty.

The religious meeting of the Sabbath at the Y. M. C. A. is better appreciated than any other religious meeting in the camp. There is not much competition in this line for the only other meetings are the parade services. As the parade services are compulsory, held out in the open where it is hot, and perhaps the chaplain so far away that nothing can be heard, they do not meet the need of the men. The Y. M. C. A. service, of course, differs in all these respects and the men who attend are there from reasons of their own. In our work we made it a point to make these meetings as evangelistic as possible. After the service we always held a little meeting in a smaller room, and an invitation was extended for any who were Christians or desired to become Christians to join with us. Night after night men renewed their faith or accepted Christ for the first time.

The religious work was not confined to the Sabbath or meetings. A meeting similar to the one hold on Sabbath was conducted each Wednesday evening. Tracts and testaments were always distributed after these meetings. Opportunities were afforded at all times for personal conversations but no day offered as many opportunities to help the men as the Sabbath. In whatever phase of the accommodations the men interested themselves, one always felt that it was infinitely better than the dens and pitfalls that the Devil spread thick in the pathway of the idle soldier. If at the end of the Sabbath one felt fatigued from the physical or the mental side of the work, the expressions of appreciation from those who felt that they had been helped, deepened the impression that this was a work for the Master.

REV. W. P. GILMORE,
Alexandria, Egypt.

The various helps that our American Mission in Egypt has given Y. M. C. A.'s, hospitals, and other organizations, in their work for the soldiers of the British Empire has been often mentioned in our church papers. But no detailed account has been given, I believe, of the work that has been carried on, since June 1st, in the "Rest Camp" Y. M. C. A. by workers from our Mission. Last Summer troops were all around our summer quarters which are situated east of Alexandria on a barren tract of sand. Of course there were numerous opportunities for both formal work in preaching and holding services among the men and for more informal personal work. Then in the winter after the missionaries had gone back to their stations, even more troops were sent to this district, and our little shanties were swallowed up in the army of tents. Appeals came from the Y. M. C. A. for the use of both our men and houses in starting a work in the midst of this host at Sidi Bishr. In February of this year work was begun under the auspices of the Y. M. C. A. But by the last of May, a process of shifting and sifting had taken all the troops away from the vicinity of our huts. In the meantime, however, plans had been made for establishing a monstrous "Change of Air" Camp only a half a mile from our headquarters, with the express purpose of bringing all the troops stationed at various places in Egypt down to the sea at different times that they might have complete recreation and an exhilirating change from the desert frontiers.

Naturally the Y. M. C. A. planned to minister to the social and spiritual needs of the hundreds and thousands of men who would come from week to week for a short rest. An urgent request came to our committee that we man and take full charge of the place, owing to the lack of available workers from other sources. An immense structure was built, accommodating over a hundred in the writing room; more than that in the tea-room; and perhaps five hundred in the assembly room where lectures and gospel meetings were held and where also provision was made for magazines, papers and games.

The structure opened in June with due formalities and a galaxy of Sirs and Lords, and Ladies and Marchionesses, and Generals and Notables in attendance. Sir Henry MacMahon, the high-

est civil officer in Egypt paid a very high tribute to the ability of the American Mission in meeting emergencies and in their work for the general welfare for the country, when he made the opening speech.

It is unnecessary to tell what a boon to the Tommies such places as reading rooms and tea parlors can be. In regard to lectures and entertainments, we not only tried to have the type that drives dull care away with its buffoonery and rag-time, for the popular American lyrics of three or four years ago are quite the mode with the Atkinses. Rather we tried as well to give them something uplifting and enlightening. Especially are the men interested in the customs and religion of the Egyptians. It was a great opportunity to present the need and call of foreign missions, and with the authorities at hand from our Mission and others, we gave Mission Study courses without either lecturer or lectured realizing the aim and scope of the plan.

The religious meetings were stirringly evangelistic in their tone and many decisions were made by soldiers of their King to give allegiance to their heavenly King. At devotional and prayer-meetings there was often displayed an enthusiastic spirit of devotion, that was quite encouraging when one realized the temptations to which the men are continually subject. The work is still being carried on, and the hope and prayer is that it will continue to be a blessing to the British soldiers in Egypt. As we think of the Y. M. C. A. and its future here in Egypt we sincerely hope that such success as has been accomplished in China and India, may also be wrought here among the young Egyptians as well as the British soldiers living in large cities, where social work of the Y. M. C. A. type is needed.

E. E. Elder,
Zagazig, Egypt.

OPENING OF THE MISSION WORK IN THE FAYOUM IN 1866.

The Fayoum is an Oasis in the Libyan Desert, which in 1865 contained over one hundred towns and villages. It is watered by the "Sea of Joseph," a canal that takes its waters from the "Ibrahimia Canal" which in turn takes its waters from the Nile near the town of Assiut. There is a legend which says that in the first three years of plenty in the days of Joseph, the son of Jacob, he had a canal dug from the Nile to this valley in the desert, making it fertile, and thus obtained the harvests of the last four years of plenty. Whether this be so or not, the same letters in Arabic that spell "Fayoum," also spell one thousand days, the time said to have been taken to dig the Canal. In the summer of 1865, Drs. Lansing and Ewing visited it to see what prospect there was for opening a mission station there. The prospect was so favorable that when Mr. and Mrs. Harvey reached Cairo in December of that year it was decided to send them there to open the station to be accompanied by one of the older missionaries for a time. Dr. Lansing was appointed to accompany them and remain until Dr. Ewing could take his place.

They left Cairo on January 17, 1866, in the Nile boat "Ibis," which was in its youth at that time. Four days brought them to Wasta where they took animals to ride over the thirty miles of desert between that and the Oasis. They reached Medina, a city of thirty thousand inhabitants, and went directly to the house which had been rented for them. They rode the animals into the lower floor of the house which was, as the street outside, unpaved.

You cannot blame the wife if her heart sank, when on ascending the stairs she found the same ground floor there —not a board or a stone on the floor, nor a pane of glass in the windows which were lattice work and had been covered over with paper.

They were too tired to put up their bedsteads, so they just laid the mattress on the floor. Dozens of starving flees pounced on them and seemed to rejoice in finding fresh blood to drink.

They made a cup of tea by making a fire place of four bricks, and using corn stalks for fuel, but they were tired enough to enjoy it.

The missionaries were an entirely new show in the town, and people old and young flocked to see them. They gave out the word that they would open a school for boys and one for girls. The people laughed at the idea of a girls' school as such a thing had not been heard of and why should girls need to know how to read. Certainly no one would marry a girl who knew how to read. However two of the chief men of the town were bold enough to send their daughters and others soon slipped in so that in four months there were thirty girls. Then it was felt to be necessary to employ a woman to teach sewing and native embroidery. A young woman was found who was willing to come on condition that no man would be allowed to enter the school. Those were the days when women were more secluded than they are now. This teacher stayed with them about fifteen years.

Dr. Lansing began preaching at once on Sabbaths and had night meeting which were well attended at first, but the Coptic Bishop became jealous and put out a bull saying that any one going to the missionaries would be punished, his children not baptized, nor his friends buried in their cemetry. This frightened many away, and for a time the house was almost deserted but they came back one by one. At the first communion four men professed the Protestant faith. As Dr. Lansing had come for six weeks, he returned to Cairo and Dr. Ewing took his place for about ten months when the missionaries were left alone.

In the spring of 1870, four men came from Senouris asking to have a school opened in their village, promising to give the house for the school. This room was of four sun-dried brick walls, covered with bundles of corn stalks.

In 1871 the missionaries saw that the opening in Senouris was much better than in Medina so they moved there. A piece of land had been bought for a few pounds and three rooms, built of sun-dried bricks, were prepared for the family.

We opened a school for girls, and used what was intended for a part of the street for a school-room. There was a meeting every night in Senouris except Sabbath night. With the Easterns Sabbath begins on sunset Saturday. Thus the evening and morning were the day.

When they began to build the three rooms they had the foundation of two of them laid. In the morning it was found that an enemy had torn it all down. The brother of the enemy who had professed himself a Protestant, managed to send the enemy to a distant town on business and when he returned he found the walls so high that he did not dare to tear them down. This enemy became one of their best friends. When they were leaving after nearly six years stay in the village, he said to Mrs. Harvey, "I was so angry when you first tried to build that I tore the walls down, but if you stay now I will build you a house."

The family spent that winter on the "Ibis" and before they returned, a second story had been built on the three rooms and one room was over the boys' school for a study room. Plans were made for building a church. A man was found who knew something about burning bricks. Different clays were tried till one was found which seemed to take the fire and the kiln was built and turned out well. The roof had to be prepared in Alexandria and brought by boat to Wasta thence across the desert on camels. Also an Italian had to come with it as no one in the Fayoum knew about such things. The seats and the bell were sent by the Harvey family of Detroit, Mich. In May, 1875, the church was dedicated to the service of the Lord. Dr. Hogg was present to assist.

Two weeks before the dedication the body of little Annie Lee Harvey, aged three years, was laid at the outside corner of the church. Afterward the body was removed and laid inside the church. Mr. Harvey and family left for their first furlough on June 1, 1875. Rev. Shenouda Hanna had come to take their place. He has been the pastor there for forty-one years. A very efficient pastor beloved by all.

MRS. H. M. HARVEY.

Cairo, September 23, 1916.

THE KHAYYATT SCHOOL.

Assiut, Egypt.

Possibly you never heard very much about it. Neither did I till I came to work there. Maybe it's because of the habit we have of not talking much of the things that cost us nothing. Just think of a Girls' School with an enrollment of about two hundred and fifty situated in the heart of the town affording a center from which flows streams of evangelistic effort in all directions, and not costing the Mission Boards a cent, yet under the control and management of the Mission. It is a school for the poor and is supported by a wealthy Christian family of Assiut.

Would you like to go there with me some morning? It is an exceedingly interesting walk through narrow streets and crowded little markets where donkeys and camels and human beings jostle each other and there are Oriental sights and sounds that have not lost their interest for me after six years in Egypt. But here is the school and I agree that it doesn't look like one. It is only half of it however. This large dwelling house is our Primary School and a little farther on is another such house which is our Upper School. It isn't time for school to begin yet, so we'll go into the little sitting room on the left. Most of the teachers have come and are waiting for me because this half hour before school is very precious to us all. I try to bring them a message from the Master's own word especially suited to their needs and we spend the rest of the time in prayer. It's a voluntary little meeting. I did not want it to be an added burden and told them so. One spoke up and said, "It is the most precious time of the day and gives us strength for all the rest."

The teachers in this school are all graduates of Pressly Institute or our own school except that pretty young girl who came in a bit late. She is Syrian. You think she doesn't look very happy. Remember that all her loved ones are in Syria—that she gets no news of them—that she knows they may be in terrible need but she cannot send word or assistance because the war separates Syria from Egypt with an almost absolute separation. Watch her when the bell rings and she goes out to get the children in line to enter chapel and you will see her face brighten. She loves her work. I am proud to have you see the orderly way the little tots march in to the tune of "left, right." It's inspiring to see these hundred and fifty responsive little faces turned up to me in chapel to hear the message from the Savior Who loves them. Then if you love children as much as I do, you will be eager to visit Miss Adella's first class. Here, our tiniest tots get their first lessons in cleanliness and tidiness, discipline and concentration, as well as a little bit of English. There are only (?) fifty-nine in the class, it being really two classes combined. The fact that we have six classes anl only five teachers in the Primary school and no playground into which we can turn a class loose for a period makes it necessary to combine classes sometimes. The teachers sometimes feel like the old woman in the nursery rhyme who had "so many children she didn't know what to do." First there is careful inspection and many are the untidy children who have to go home to clean up. This happens early in the term especially because there are many new children. The ones from last term pride themselves on knowing the traditions of the school. First handkerchiefs are called for. There is a general scramble into book-bags, pockets and various places, for each child is expected to produce from somewhere a perfectly clean handkerchief. Moreeda doesn't have one. Upon inquiry being made the small voice pipes up, "Please, please, my mother washed it." This news is so gratifying that the lack is passed over. Saneya is accused of having dirty hands, but insists that it is their natural color and soap and water will not change them. One child is wearing two shoes meant for the same foot and also for a large boy and not a small girl, but she has polished them to the best of her ability and wins a word of commendation. Mixed with these simple practical lessons they have kindergarten games and songs and a

little English. Miss Adella makes it all "play" for them and they enjoy it and it is a good beginning for the day.

This is the bright side of our work. We know there are vast opportunities for moulding these little lives given into our care and we rejoice in them. We see the other side of the picture as we go downstairs to meet the women who have brought little girls hoping to enter them free. One-third of all our girls are free, but we cannot take more than that number and there is always a long list of applicants waiting their turn. Here is a poor ignorant woman almost blind, whose husband died leaving her with four young children and whose only means of support is a brother who earns fifteen dollars a month and has twelve persons dependant upon him. That is not a rare case but a typical one. These poor ignorant women, when left widows with small children have almost no way of supporting themselves. Their hope is to get their children into schools where they may learn to become useful. The poor soul sits on the floor for hours and weeps and begs us to take her child. It's desperately hard to refuse such as these. Scarcely a day passes without one or more such request. All we can do is to try to take the most worthy and the most promising and send the others away. Our classes are already too large to do as good work as we would like.

The mother of one of our little Moslem girls has been begging us to send some of our volunteer band to hold weekly meetings in their home. The home is a poor mean mud hut with an earth floor and I wonder how the child manages to come looking as clean and neat as she does. They say they want to hear the "sweet words of our Lord." May God give us grace and wisdom to teach such the way of life and to guide our children to a saving knowledge of our Lord Jesus Christ.

In the upper school two of our teachers are Armenians and have loved ones somewhere among the Armenian refugees. Our head teacher has an aged mother and a brother and his family, among them a beautiful young daughter. She knows nothing of their whereabouts and shudders to think of the fate that may have befallen them. Sometimes it is hard for our teachers to rejoice in their work as we would wish to have them do, but when we remember the burdens they bear and the difficulties of their lives we feel very tender and sympathetic with them. There is hardly one but has some very special burden. Five of them live in rooms on the roof of the school. They do their own cooking and housework outside of school hours. They are of three different nationalities and are not always quite congenial and it is little wonder that it all seems very irksome to them at times. But in spite of all this they generally show a sweet spirit of devotion to the work and love for the girls which tells in the lives of their pupils. During our last school year forty-two of our girls confessed Christ as their Savior and were received into the church. Most of them, as well as others who joined in past years do some definite Christian service to help bring others to Christ. The homes of our girls are always open to the missionary, whether they be Moslem, Coptic or Protestant and what vast possibilities are opened up for evangelistic work. What a blessed privilege and what a solemn responsibility!

Sincerely yours,
SADIE THOMPSON.

THE FIFTY-SECOND YEAR OF ASSIUT COLLEGE, EGYPT.

Assiut College has begun her fifty-second year encouragingly, that is, if one looks optimistically on the problems and difficulties which she faces. The enrollment is good, all things considered.

Dr. and Mrs. Hickman arrived from their furlough in America a week late for the opening of school. They had a wearisome journey which took twice the usual time. They brought with them a promising band of young workers to take the places of those who left us at the close of the last school year. The "old teachers" whose presence we miss are: Mr. and Mrs. McFeeters, Miss Anderson and Messrs. Laing and McNary. The "new teachers" are: Mr.

and Mrs. Parr and Messrs. Elder, Hunter and Bess.

Increased efficiency on the part of government schools largely as a result of the lengthy and comprehensive teachers' training course recently established, calls on the College to use every effort for the best work scholastically if she is to retain an important place in the educational life of the country.

Just how to compete successfully scholastically with schools giving their whole time to preparation for government certificates and yet find time for the extra religious and moral training which we feel essential is a serious problem.

A former graduate of the college, one of our pastors, brought his young son to the College this fall and with him a gift of money which he presented as a thank-offering to the Lord for having kept him until he was old enough to enter College. He asked that his gift be used to help some poor boy preparing for the gospel ministry.

The Presbyteries of the Synod of the Nile held their fall meetings about the time of the opening of school and we heard with great joy that fourteen of our graduates, most of them from last year's class, had been taken under Presbyterial care for the study of Theology. This number is unprecedentedly large, but our encouragement comes not merely from the largeness of the number, but also from the strong faith with which they have endured severe testings during recent months. The Seminary has reduced its grants in aid to students and the Presbyteries owing to financial conditions have been careful to inform candidates for admission to their care that they will not promise any support.

We are not altogether unlike an American college, and our athletic director who happens to be a dignified missionary member of the Faculty says prospects are good for a strong foot-ball team. We play association foot-ball and have no fatalities. Our rainless and warm climate makes base-ball possible all the year and ought to encourage "fans" of every sort, but as we have the only team in this part of Africa, there isn't much doing in the way of big games. In fact the only really "big game" of Africa seems to be still in the central jungles, but a healthy interest in athletic sports is being developed which will, we hope, rob the cafes of many of their victims.

I am writing in the Y. M. C. A. Sidi Bishr about equally distant from three games of quoits, a piano, a gramophone and a telephone and am trying to welcome any general interruptions that happen along. The Mission has appointed a number of us to spend a month each in the soldier Y. M. C. A. work and the lot for this month has fallen on Mr. Bell and myself. The Mission has assumed the management of the Association in the Rest Camp at Sidi Bishr in the desert along the sea coast just east of Alexandria. The Association is well equipped, having three huts, one used as a chapel and reading room, another as a tea and game room and the third as a writing room. The thousands of troops in Egypt are being given turns in the Rest Camp, the various units getting a week each. For these sons of Britain gathered from almost every quarter of the globe we try to furnish an attractive social and religious center.

Many hundreds of men make use of the privileges of the Association every day and our sale of refreshment tickets runs into the thousands. We have frequent lectures and concerts and our religious meetings, Sabbath and Wednesday evenings, are well attended. Almost a score of men came into the "Quiet Room" for special prayer after the preaching service last night and a number of them signed decision cards. The work for the soldiers has been urgent and the members of every one of our Mission Stations have had some share in it. Usually they have tried to do this work without leaving their regular work undone. May God speed the time when these soldier boys can get back to the homes they long so much to see.

F. Scott Thompson.

INDIA.

Mrs. E. L. Porter, Rawalpindi, India, Editor.

THE ANNUAL MEETING.

We all look forward to our Annual Meeting as the "Family Reunion." Here we meet our brothers and sisters in the work, some of whom we have not seen for months, or maybe a whole year. Unity in heart, purpose, and sympathy makes us peculiarly like one big family.

We have a double purpose in meeting together. We spend days and days of hard, wearying labor in arranging the work for the year and in studying the difficult problems before us. But before we begin the business meetings, we spend five days in fellowship and prayer. These are always feast days which bring us very close together and near to our Lord. Here, alone with God, in small groups gathered in the prayer room, and in our formal meetings, we take time to meet with our Lord in a way there is little opportunity for in the rush of our daily duties. Here we learn to see with new light and new humility our own short-comings and failures, and here we receive new faith, courage, and zeal to go forth to conquer in the name of the Lord. Each year we hear some say, "This is the best meeting we have ever had,' and this year was no exception. The Spirit certainly guided the meetings in a wonderful way.

The dominant thought throughout was the infilling of the Spirit, and through this infilling, power to overcome the evil one in our own lives and power in our service for the Lord. Dr. McConnelee's Bible Readings on the Holy Spirit, Wednesday, Thursday and Friday afternoons were deep and heart-searching. On Wednesday evening Rev. J. W. Ranson, of our sister mission, the A. R. P. Mission, of Montgomery, preached on the topic, "That He may have in all things the pre-eminence."

Our Thursday morning prayer meeting on "Missions in India," was led by Miss Morrison. Naturally, our thoughts were led to ourselves as a part of the large body of workers in India and the prayers were very earnest that we all, as missionaries, might give ourselves wholly and entirely to the Spirit for His guidance.

Mr. W. H. Merriam's paper on Thursday evening, subject, "World-Wide Missions," was interesting as well as instructive on what missions are doing in other parts of the world.

The needs of the church in Egypt and the Sudan were very definitely brought before us in the prayer meeting Friday morning and we believe that for the year to come, their needs and work will continue to be a burden on our hearts.

Miss Carrie, an independent missionary, from Amballa, visited our Annual Meeting this year. She is a woman of great faith and deep experience and we were very glad to have her join us in fellowship and prayer. She was asked to take the Friday evening meeting and gave us a helpful talk on holy living.

Saturday is our all-day prayer meeting. The morning meeting was conducted by Miss Gordon and the afternoon by Mrs. Anderson. The day spent in prayer followed by a sermon in the evening by Rev. Heinrich was a fitting preparation for the observance of the Holy Communion, Sabbath morning.

Rev. Harris Stewart preached to us at the communion service on Christians as Builders. Will our edifice be of gold, silver, and precious stones, or wood, hay, and stubble when the test of fire comes?

Our retiring President, Rev. W. M. McKelvey preached the Annual Sermon, Sabbath evening on, "The Eyes of Jehovah run to and fro throughout the whole earth to show himself strong in the behalf of them whose heart is perfect toward him." God's dealings with His people, Israel, gives us courage to go forth in the power of the Lord to claim the same victory He gave them.

Since our business meetings keep us over the second Sabbath, we have a day right in the midst of our work when we can again come apart for a time of meeting with God. The theme of Rev. Mercer's sermon on this second Sabbath morning was, "Having the Mind of Christ," spiritualizing our service. In the evening, Dr. Caldwell preached on Christian Zeal.

One of the most precious times to us

in our Annual Meeting is the Sabbath evening vesper service. Here we all gather out in the open at the time of the setting sun and we open our hearts as we perhaps do not at any other meeting. Here we have testimonies of personal experiences and needs, expressions of thanksgiving, and requests for prayer. This meeting on Sabbath evening, October 15th, was conducted by Mrs. Porter. The subject was, "Love One Another." We were all convicted of lack of love and were given new visions of what the gift of love would mean to us. Love is the supreme thing and without it we might as well give up our service.

On October 22nd, the subject was, "Sent," led by Miss McConnell. We were spurred on to a new faith in the reality of our call to mission service on the foreign field. Many fervent prayers were offered that our strength might come only from Him and that we might see definite results for the advancement of the Kingdom.

Will you not, all of you, join with us in prayer that the coming year might be the best year we have ever had; in our own personal experience of the victory of Christ in our own lives, in the transforming of the Indian church, and in the bringing of many souls into the Kingdom!

JANE E. MARTIN.

Another of our Annual Meetings is just over. They are, of course, primarily meetings for devotion and business, but there is also a social side to them which is greatly prized by all the missionaries, even to the missionaries' children. The devotional usually last for the first five days, and the business meetings this year lasted nine days. The social opportunities are, of course, limited to meal times largely and an hour or so in the afternoon spent in much needed exercise. In addition to this, one evening is usually given up to some sort of reception or entertainment.

The entertainment committee this year was greatly aided in its work by Dr. Gordon's motor truck and cycle, Mr. J. G. Campbell's, Mr. W. D. Mercer's, and Dr. McConnelee's Fords. Indeed the very presence of these and the ease with which they expedited the business must have proved an inspiration to three others of the mission, for they straightway went and bought them Fords. If the people who contributed towards these could only see what a great help they are in the very arduous work of traveling hundreds of miles over rough and sandy roads, the missionary made able with these to reach *hundreds* where before he could reach only *tens*, they would certainly feel that they had done real work for the Master in giving for these vehicles.

There was a very deep devotional spirit all through this Annual Meeting, the spirit of love so strongly emphasized in the vesper services was practiced in the meeting hall and in the dining tent. The spirit of praise and of prayer have always been good in our Annual Meeting, and the daily verse recited each morning before we sat down to early breakfast, all lent their help to make these meetings, long as they may seem, times in which we develop spiritual momentum, sadly enough needed and greatly appreciated.

MARGARET H. LAING.

"First Impressions of Annual Meeting."

The morning I reached the buildings of the Christian Training Institute, Sialkot, where the Annual Meeting was to be held, I just wondered how we could possibly live in the school dormitories for two weeks. This, however, was the morning I was waiting my turn to give my first year's language examination, and this may have had some effect on my feelings.

It is strange how soon one becomes accustomed to certain things for before the end of the two weeks, the brick-floored rooms with their bare white-washed walls and their ceilings of rough board beams seemed quite home-like. It soon began to seem perfectly natural to see the birds flying in and out through the open windows, which are placed near the ceiling. One can hardly get used to flies; they are a nuisance at anytime. We had so many at this time, bothering us when we were trying to take a nap,

and while we were taking our meals. The flies we liked no better the last day than we did the first day we arrived.

The large dormitories are partitioned off by means of curtains of truly oriental style, so that three or four people can live in each compartment. These rooms with their furnishings seemed very crude; however, we didn't mind that, for not much of our time was spent in them. During the day we spent most of the time in the meetings, and at night we slept in as beautiful a place as could be found any where, out in the open, under the starry heavens.

The first four days and then Sabbath were devoted to the devotional meetings. I wish I could tell you how these meetings impressed me. They were so good. I am certain that each one there felt the presence of the Holy Spirit. Every message given was so helpful. The praise services were splendid. Sabbath morning service, at which four mission babies were baptized, and at which time the communion service was held, was one of the most impressive services I ever attended. It would be difficult to say which meeting was most helpful. I think, however, that the two vesper services, which were held outside on the two Sabbath evenings, were most inspiring. The entire mission family seemed to be drawn in closer touch with one another, and all were brought in closest touch with their Master.

The business meetings as a whole were full of interest; although there were some sessions which possibly did not interest us new missionaries as much as they did the older missionaries. Naturally the reports of the language and locating committees, being of vital interest to us, were the most exciting. Since each of these reports was satisfactory, owing to the fact, that we had passed our examination and that we were satisfied with our location, we were happy when the mission adopted the reports.

I agree with what many of the older missionaries have been telling me that "Annual Meeting is one of the happy times of the year for the mission." During the past year, my first year in India, I have been thankful many times that God has given me the privilege of coming; and since I have attended the Annual Meeting and have heard more about the work and the joy of working here, I am more grateful than ever that God has permitted me to be one of the mission family. HARRIET JONGEWAARD.

This is a picture of the motor truck with a farm wagon attached as a trailer, at the Convention. Dr. Gordon carried about fifty people with their baggage down to the station at one time with this outfit.

EDITORIAL.

THE WOMEN'S GENERAL MISSIONARY SOCIETY OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA WILL HOLD ITS THIRTY-FOURTH ANNUAL CONVENTION AT STERLING, KANS., MAY 11-14, 1917. CONVENTION PRESIDENT, MRS. R. A. ELLIOTT, 315 N. 10th STREET, CAMBRIDGE, OHIO.

A BLESSED NEW YEAR
TO ALL!

I RESOLVE.

To keep my health;
To do my work;
To live;
To see to it I grow and gain and give;
Never to look behind me for an hour;
To wait in weakness, and to walk in power;
But always fronting onward to the light;
Always and always facing toward the right.
Robbed, starved, defeated, fallen, wide-astray—
On, with what strength I have;
Back to the way.

—Charlotte Perkins Stetson.

* * *

A great sorrow has come to the Women's Board in the sudden and serious illness of Mrs. Samuel Yourd, President of the Board and also the efficient Secretary for years of the Freedmen Department of work under care of the Board.

We can not express too deeply the loss to the work and the sorrow attending such an illness. Mrs. Yourd is recognized as one of the most devoted and capable women the Church has entrusted with its interests in mission work. The many friends of Mrs. Yourd desire and pray for her recovery and ultimately her return to her place in the Women's Board.

* * *

IMPORTANT ANNOUNCEMENT.

The readers of the Magazine will be grieved to learn that Mrs. Samuel Yourd, Freedmen Secretary of the Women's Board was suddenly stricken with a paralytic stroke in the afternoon, December 8th, 1916. We regret to be compelled to state that her present condition is not very encouraging. We ask your prayers that the Lord may in His own good time restore her to health and the work which she loved so well and performed so efficiently and faithfully.

In view of the foregoing and in order to relieve Mrs. Yourd's mind concerning the Freedmen's Department, the Board elected at its regular meeting, Mrs. Ada Kerr Wilson, 1112 South Ave., Wilkinsburg, to act as Freedmen Secretary, pro tem. All correspondence relating to the above department is to be addressed to her until further notice.

This appointment of Mrs. Wilson necessitated other changes in the assignment of work to the different members of the Board. Mrs. Maxwell was elected Recording Secretary in addition to the position she now holds as Railroad Secretary; Mrs. John S. Crawford, Indian Secretary; Mrs. Maurice Trimble, Secretary of Finance in addition to the position she now holds as Statistical Secretary.

Persons having business with any of the above departments will please notice the changes and correspond with the persons newly elected.

We regret very deeply the event which made it necessary to make these changes, but were compelled by the demands of the responsible work which has been committed to us.

MRS. J. D. SANDS,
Member of Women's Board.

Miss Kate A. Hill, missionary to India, home on furlough, is filling a much needed duty as Field Secretary in the Eastern part of the Church territory. Societies in and about Pittsburgh particularly can have the benefit of Miss Hill's itinerary by writing to Mrs. H. C. Campbell, Foreign Secretary of Women's Board.

* * *

Special attention is called to the Temperance Calendar for 1917. For the sending of 6 cents for postage any one can have mailed to their address a large attractive calendar for the year—complete in the style and purpose of its publication.

Send 6 cents in stamps to Mrs. R. C. Morton, Temperance Secretary, 2020 Perrysville Ave., N. S., Pittsburgh, Pa.

* * *

During January the Women's Board will hold a weekly meeting at the Board's Rooms, Publication Building, Pittsburgh, Pa. The meetings will be held *every Tuesday* at 10 o'clock. The purpose of the meeting is to cultivate the spirit of prayer and to give information concerning the work of the Board at home and abroad. The first meeting will be held January 2, and during January will be conducted by Kate Hill, Field Secretary. Let the women of the Church remember this meeting. If any one is visiting in Pittsburgh, be sure and come any Tuesday at 10 o'clock for the latest information from our fields.

COURT OF NATIONS.

Everybody should pray for the success of the effort to establish a court where all questions arising between nations will be deliberated and settlements peacefully arranged. It is the only just, intelligent, Christian way of disposing of serious problems that arise between nations. It is the way every country has adopted for itself; then why not for nations in the relations among themselves? But then, some "Smart Aleck" will jump up and say: "Oh, you cannot do that, human nature was made to fight, and it is all folly to try to stop it."

But such insanity should not stop for a moment the grand march to peace. The World's Court League proposes the only method that civilization and moral sense can approve. With the court of nations there will be no more war; no more frightful burdens on nations; no more cruel destruction of homes. One can hardly have patience with a man who speaks in contempt or in doubt of a court of nations.—*Exchange.*

* * *

What is it that makes nations quarrel? A little word of three letters will answer. It is sin. We may call it greed or selfishness or suspicion or envy or hate or cruelty or revenge, but it is plain sin. And there is just one cure for sin and likewise one cure for war—it is Jesus.

NEW YEAR'S GREETINGS FROM CONVENTION PRESIDENT.

New Year's Greetings to, not only every member of our W. G. M. S., but to every woman of our United Presbyterian Church.

"Service" has been chosen as the theme for our Sterling Convention next May, with the motto, "Ye serve the Lord Christ." May we each one take this as our motto for the coming year, and strive with God's help to render a more acceptable service than we have done in the past.

We must admit that every one serves—we live either for self or for others. Which shall it be? As in ancient times God spoke to the children of Israel, saying, "Choose ye this day whom ye will serve;" so may His voice come to each one of us today with the same words. If there is one who has not known the joy of serving Christ may she decide today to enlist in active service for our Master, that we may have every woman in the Church enrolled as an active member of our W. G. M. S. before our Convention, and that it may be said of each one, "She hath done what she could."

MRS. R. A. ELLIOTT, Convention President.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER.

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Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.

A NEW YEAR'S THANKSGIVING SONG.

I humbly thank Thee, blessed Lord,
For all mine eyes have seen,
For all my hands have felt and held
The passing years, between.

I thank Thee for our happy homes;
For the good cheer they bring,
As loved ones gather 'round the board
And of Thy mercies sing

I thank Thee for the peerless gift
Of Thine exalted Son,
In Whom are Hope and Joy and Life
Forever clasped in one.

I thank Thee for the blood-bought Church,
In which Thy children meet,
And in Communion, witness bear
At the dear Master's feet.

—Selected.

WHAT THE NEW YEAR OPENS.

January, 1917, will open the beginning of a new year of opportunities for all who know the name of Jesus as the only Saviour.

It will open a new year of responsibilities to all who are called to be co-workers with Jesus in saving the world for Him.

It will open a new year of mercies and blessings from the kind hand of a loving heavenly Father.

It will open a new year of testing, when God may try His people through sickness or sorrow, through disappointment and failure.

How are we as Christians to meet these opportunities, and responsibilities, and mercies, and blessings? How are we to meet the testing time?

Will we enter the open doors and "possess the land" for our Lord?

Will we accept the responsibilities in a way to please Him Who places them upon us?

Will we day by day enjoy God's mercies and blessings and express our gratitude to Him through offerings?

Will we in divine strength endure the testing times and keep our faith and trust in Him at all times?

WILL WE?

1887-8—1917.

THIRTIETH BIRTHDAY ANNIVERSARY OF THANK-OFFERING DEPARTMENT OF THE WOMEN'S GENERAL MISSIONARY SOCIETY.

GOD'S CALL: Come near and bring thank-offerings into the house of the Lord. 2 Chronicles 29:31.

Our Financial Response by Decades:

1887-8	$ 5,919.20
1897	17,985.83
1907	37,263.28
Aim for 1917	100,000.00

Can we reach it? *Yes! We can, if we will.*

A WORD IN SEASON.

TO WHOM? To the women, young women and children of the United Presbyterian Church.

FOR WHAT? For a "Whirlwind Campaign" for $100,000.00 for the Thirtieth Birthday Anniversary of the Thank-Offering Movement.

TO LAST HOW LONG? During the entire twelve months of nineteen hundred and seventeen.

WHEN WILL THE GIFTS BE PRESENTED? At the Annual Convention of the Women's General Missionary Society, May, 1918.

WHERE? At the place to be decided

at the convention of May, 1917, to be held at Sterling, Kansas.

BY WHOM? By representative delegates from Presbyterials.

? ? ?

"What!" exclaims the doubter, "not $100,000.00 for Thank-Offering in a single year?"

Yes! $100,000.00 in a single year. Why not? In 1908 $91,000.00 was given as a 25th Anniversary Offering of the Women's General Missionary Society. Nine years later can we not give $9,000 more? *Of course we can and we will!*

Again asks the doubter: "Why do you believe that $100,000.00 can be raised for a Thank-Offering in twelve months?"

1. Because the women and children of the church are in the right spirit and they "have a mind to work."
2. It is God's work and He will direct and bless all efforts put forth in His name to reach the desired aim.
3. God's people have never possessed so much wealth as today, and He has given it to them to use for Him.
4. Although food and clothing and all the necessities of life are higher than for many years—incomes are larger.
5. While, as a denomination, we have but few large givers, we have the many of the class of "well- to-do" persons who like to give liberally when they know the need.

Suggestion!

Hold up the need before the people, through the missionary societies, through the pulpit, through congregational bulletins, through charts in the vestibules of churches, through missionary addresses, through liberal distribution of literature on "Giving," and through largely increasing the subscription lists of the Women's and Juniors' Missionary Magazines.

NINE ESSENTIALS FOR SUCCESS IN SECURING ONE HUNDRED THOUSAND DOLLARS AS A THIRTIETH ANNIVERSARY THANK-OFFERING IN 1917.

1. To know well the mission work the Thank-Offerings help support.
2. To know the needs of all the fields through careful research and study.
3. To make the work a subject of frequent earnest prayer in private and public.
4. To work all the year round for daily or weekly offerings through the Thank-Offering boxes.
5. To have every society set a definite sum in advance of the year previous, and work to reach it by the time the congregational "Ingathering" is held in the Fall.
6. To plan to secure every woman whose name is on the church roll as an active member of the missionary society and interest her in giving Thank-Offerings.
7. To plan to add one or more names in every congregation to the Senior and Junior Life Membership rolls.
8. To keep in touch with the entire work of the Womens General Missionary Society through the study of the Women's Missionary Magazine.
9. To keep ever in mind that in helping the cause of missions at home and abroad, you are obeying Christ's command, "Go preach the gospel to every creature."

ORDER SOON!

A Thank-Offering Box for every home in your congregation and a pretty pink box for every child.

Large gifts for the Thirtieth Birthday Anniversary will be expected from all whom "God has given power to get wealth" and liberal gifts from all those who are less blessed with this world's goods.

Adopt the Scripture rule in giving your 1917 contributions and Thank-Offerings, and there will be no anxiety on the part of your business agent—the Women's Board—in regard to the full support of mission work under its care.

What is the Scripture rule?

Give regularly: Upon the first day of the week.

Give systematically: Let every one of you lay by Him in store.

Give proportionately: As God hath prospered him.

1 Corinthians 16:2.

New Year Resolve.

God helping me I will lay by in my "Blessing Box" every Sabbath of 1917 a silver coin—a dime, a quarter, or a dollar—as the Lord prospereth me, for the extension of His Kingdom, and will accompany each gift with an earnest prayer for the work and workers.

God's Assurance.

The effectual fervent prayer of a righteous man availeth much. James 5:16.

A THANK-OFFERING MESSAGE TO THE PRESBYTERIAL THANK-OFFERING SECRETARIES FOR THE NEW YEAR.

May the New Year bring to you a full realization of the responsibility that your high office carries with it in connection with the work of your Presbyterial in filling its important place in the Master's cause.

In the work God has specially called you to do, you need to pray earnestly, plan wisely, push unceasingly, if you are to do your full part toward reaching the goal of $100,000.00 as an anniversary offering for 1917.

Begin at once to put forth special effort through the congregational Thank-Offering Secretaries for an increased number of givers to Women's Work, and for more liberal offerings from year to year.

In our United Presbyterian denomination there are one hundred and seventy congregations having no organized missionary societies. Make use of every effort *very promptly* to have at least a Thank-Offering Committee appointed in each congregation in your own Presbyterial with the hope that through the giving to God their gifts of gratitude they may establish regular organized work among the women, young women, and children. Where it is possible visit such congregations within the bounds of your individual Presbyterials, and present the work of the Women's General Missionary Society that needs their help. Take with you a good supply of the Board literature for free distribution and sample copies of the Women's and Juniors' Missionary Magazines for securing subscriptions and also the Senior and Junior Thank-Offering Boxes for placing in the homes.

The Women's Board cannot get into personal touch with the congregations with no societies, but you as Presbyterial Thank-Offering Secretaries can.

Will you not begin at once to plan to have every congregation in your Presbyterial to have organized work for the Women's General Missionary Society?

Keep in mind this important thought: that you owe it to the women outside of the missionary societies to help bring them into the front ranks of workers for their Lord, as well as to help the special work you represent, as Presbyterial Thank-Offering Secretaries.

May we kindly urge each one that if for any good reason you feel that you cannot give time to push this valuable work during 1917, will you not see that some consecrated worker either assists you, or will fill the office well until such a time as you can take it up again?

In some Presbyterials but little work was done the past year, along some lines, because of the failure of the Secretaries to do their part.

May the Holy Spirit direct and bless your every effort for Him.

Very sincerely and hopefully,

(Mrs.) Mary Clokey Porter,
General Thank-Offering Secy.

KEEP IN MIND!

God's Part:

He daily loadeth us with benefits. Psalm 68:19.

His mercies are new every morning. Lamentations 3:23.

No good thing will he withhold from them that live uprightly. Psalm 84:11.

He openeth his hand and satisfies the desire of every living thing. Psalm 145:16.

The eyes of the Lord are upon the righteous, and his ears are open unto their cry. Psalm 34:15.

Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. 1 Corinthians 2:9.

OUR PART:

I will bless the Lord at all times: His praise shall continually be in my mouth. Psalm 34:1.

I will sing of the mercies of the Lord forever. Psalm 89:1.

I will offer to thee the sacrifice of thanksgiving and will call upon the name of the Lord. Psalm 116.

Every day will I bless thee and I will praise thy name forever and ever. Psalm 145:2.

I will give thee thanks in the great congregation: I will praise thee among much people. Psalm 35:18.

To Thee, Thank-Offerings I will give
And on God's name will call.
I'll pay my vows now to the Lord
Before his people all.

—Psalm 116.

SENIOR LIFE MEMBERS.

November 20 to December 20, 1916.

1. Mrs. J. L. Sawtell, Wheeling, W. Va. By her sister, Miss Drusilla Garden.
2. Miss Martha J. Hare, Wheeling, W. Va. By her sisters, Misses Sarah and Mary Hare.
3. Mrs. Mary E. Gibson, Pittsburgh, Pa.
4. Mrs. J. R. Patterson, Swissvale, Pa.
5. Mrs. G. I. Gordon, Oklahoma City, Okla. By Mr. and Mrs. J. M. Nevin, Elizabeth, Pa.
6. Mrs. W. H. McMillin, Youngstown, Ohio. By her husband.
7. Mrs. W. A. Smith, Youngstown, Ohio. By her husband.
8. Mrs. S. H. Cook, McDonald, Pa. By Mrs. Elizabeth Deahl.
9. Mrs. J. T. Patterson, Sturgeon, Pa.
10. Miss Mary G. Wallace, McDonald, Pa. By her Sabbath School Class.
10. Mrs. W. J. Miller, McDonald, Pa. By members of W. M. S., Robinson Run.
11. Mrs. T. B. Donaldson, McDonald, Pa. By members of W. M. S., Robinson Run.
12. Mrs. C. R. Ramsey, Slippery Rock, Pa. By her husband.
13. Mrs. T. V. Porter, a member of the Harmony W. M. S. By her husband.
14. Mrs. J. J. McGarvey, of Harmony W. M. S. By her daughters, Blanche and Mary.
15. Mrs. S. L. Braham, of Harmony W. M. S. By her husband.
16. Mrs. W. E. Bartley, Butler, Pa.
17. Mrs. Joseph A. Little, of W. M. S., 2nd, Wilkinsburg. By her children.
18. Miss Elizabeth Boal, of W. M. S., 2nd, Wilkinsburg. By Mr. and Mrs. F. B. Farren.
19. Miss Jennie Wallace, of Robinson Run Y. W. M. S. In honor of her sister, Miss Eleanor Wallace.
20. Mrs. H. K. Mack, Oklahoma. By her husband.
21. Dr. J. P. Simpson, Jhelum, India. By Mrs. H. C. Campbell, in memory of Mrs. John E. Shaw.
22. Mrs. J. L. Ferson, W. M. S., 6th Church, Pittsburgh, Pa. By a friend.
23. Mrs. Esther Gibb, W. M. S., 6th Church, Pittsburgh, Pa. By a friend.
24. Mrs. N. D. Webb, W. M. S., 6th Church, Pittsburgh, Pa. By a friend.
25. Mrs. N. E. Moore, First Church, Washington, Iowa.
26. Mrs. J. M. Godfrey, First Church, Washington, Iowa.
27. Mrs. C. W. McLaughlin, First Church, Washington, Iowa.
28. Miss Faye Taylor, First Church, Washington, Iowa.
29. Mrs. H. H. McCleery, First Church, Washington, Iowa.
30. Miss Carolyn Hamilton, First Church, Washington, Iowa.
31. Mrs. Edward S. Knight, First Church, St. Louis, Mo.
32. Mrs. E. M. Keller, First Church, St. Louis, Mo.
33. Mrs. S. S. Boyle, Marissa, Ill.
34. Mrs. Laura A. Boyd, Monmouth, Ill. By Y. W. M. S., First, Monmouth.
35. Mrs. Paul H. McClanahan, Monmouth, Ill. By Y. W. M. S., First Monmouth.
36. Mrs. W. W. Braham, by the Ebenezer W. M. S., Butler Presbytery.

MRS. J. B. HILL,
Treasurer.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "TRUSTING IN HIM."

AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT FAIL TO TRY."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Pasrur, India
Miss Edna Jean Giffen, Cairo, Egypt
Miss E. Margaret Rogers, Frenchburg, Ky.
Miss Eleanor W. Maconachie, Pathankot
Miss Ruth M. Eddy, Cairo, Egypt
Miss Christianita Totten, Henderson, N. C.

NEW SOCIETIES.

Keokuk Presbyterial, Crawfordsville Y. W. M. S.; 17 members; President, Miss Olive Cunningham.

Monongahela Presbyterial, 11th Pittsburgh Y. W. M. S.; 18 members; President, Miss Stella Jones, 115 Steuben Ave., West End, Pittsburgh, Pa.

Puget Sound Presbyterial, 1st Tacoma Y. W. Study Club; 15 members; President, Miss Bessie Phasante, So. Ainsworth Ave., Tacoma, Wash.

San Francisco Presbyterial, Oakland Y. W. M. S.; 9 members; President, Miss Marguerite H. Gray, 556 Apga Street, Oakland, Calif.

RE-ORGANIZED SOCIETIES.

Philadelphia Presbyterial, West Philadelphia Y. W. M. S.; President, Miss Elsie Baker, N. 44th St., Philadelphia, Pa.

Our Young Women's Special Fund was provided by about one-half of our Y. W. Societies last year. Let all contribute this year. Amount in hand to date, $594.00; needed, $3,120.00.

CAN IT BE DONE?

In the United Presbyterian Church in the United States there are approximately one thousand congregations. We like to feel that seventy-five per cent. of these, at the least, are sufficiently large to maintain the work of the Kingdom in its many departments. Being directly concerned with the missionary side of the problem—and that in relation to women's work for women and children—this side will be emphasized here.

It is a small congregation, indeed, that affords fewer than one dozen children five years of age or under. The majority of our churches can each have a Little Light Bearers' Circle. The Japanese Christian mother puts a coin in her baby's hand, gently shakes the hand until the coin falls into the offering plate, then smilingly kisses the wee hand. Should not the American mother train her child early to give to others? Should she be any less zealous for the early training of her child than the Japanese mother? Try organizing a Little Light Bearers' Circle.

The congregation that has fewer than twelve or fifteen girls and boys ranging in age from six to thirteen is of the minority. The majority of our congregations should each have a Junior Missionary Society.

There are scores of young women found either in the home, in the schoolroom, or in business who need an outlet for their religious fervor or an occasion to develop leadership in the church who might be secured to take charge of these organizations if properly approached by the pastors or missionary leaders.

There is an insistent call for young women to band themselves together in the missionary organization. It should be possible to have at least seven hundred and fifty Young Women's Societies in as many congregations. There are now

three hundred and ten societies in fewer than three hundred congregations. Every young woman should be connected with some missionary organization. Some excuse themselves for so doing because they are away from home much of the year teaching, in school or in business. Such may affiliate with societies there, or, if they prefer, may remain members at home. If one cannot be present to give her paper she can prepare it for another to read. Distance is no barrier. "Uncle Sam" is glad to do his part. Every young woman can lend her financial support regularly if not her presence.

Others feel that the missionary meeting takes one away from home too much —once a month, or perhaps nine times only in fifty-two weeks! It is hardly so frequent as a fortnightly fancy work club meeting or sister diversion!

Our rural sisters insist on the inadvisability of a Young Womens organization because "there are so few young women and they are in with their mothers in the Women's Society," or it is impossible to get a driving horse in the harvest season—just once in that season—or "the roads present a problem in the winter time" or "the homes are too scattered for the girls to meet often together"—in such a meeting.

Having been a resident of the country, the many difficulties incident thereto are known. It is also known that neighborhood parties were thought to be very scarce when occurring only monthly. The mere matter of mud and miles and darkness did not appall.

One rural section is trying this plan: The mothers and daughters hold their meetings at the same home. Sometimes they meet together as to the program, but their business sessions are always held in different rooms. Their finances are distinctly separate. This plan is worth a patient trial.

Let us somehow solve the problem of our duty to the Kingdom—not only as related to the seven thousand, two hundred young women already pledged to the mission cause through the Young Women's organizations, but as to the twenty thousand or more who feel no direct responsibility, who apparently are not interested in the cause.

Can it be done? If so, what part have you in it?

IDA B. LITTLE.

Portions of this letter are published that other girls may receive some of the enthusiasm of the writer; also, may see some good point that may be used elsewhere to advantage. No name is given since the letter was not asked for publication.—Editor.

"Tuesday evening, December 30, 1913, our young ladies met and organized; electing officers corresponding with those of the Women's and Young Women's Societies, and in addition a Superintendent. A committee was appointed to select a name and the present name, 'Girls' Mission Circle' was decided upon. Another committee made up a Constitution and By-Laws; principal facts of which are as follows: That we should meet the second Tuesday of each month. That no married person should belong to our society. Dues being 10 cents per month and a loose offering received at each meeting. Ages to range from 15 to 25 or 30 years, or rather just until they would rather belong to the Young Women's Society. Any person in the congregation, young or old, man or woman, married or single, might be an honorary member of our society by paying the sum of $1.00 per year as membership fee. We have received several dollars for the Mission Fund in this manner.

"All money received as dues is turned into missionary channels and we term the same our Mission Fund, while the loose offering pays our general expenses.

"There is one inspiring feature about the office of President of this Circle: Each of our presidents with the exception of one has been married during her term. This has not proven very pleasant for the remaining girls though; as in every instance these girls whom we have lost in this manner—as of course by the act of marrying they transgressed our By-Laws—were of our most faithful and earnest workers. In this manner, however, the membership is constantly

changing to some extent and of course each member has a wish to become the *next* president with the hope that the good luck of this office may fall upon her; not that she seems at all anxious to leave the society. On the other hand I believe each one would much rather be permitted to remain with us. We are to have a miscellaneous surprise shower on our recent president who was married a couple of weeks ago, tomorrow night at the home of our last year's president who was married a year ago.

We organized with about twenty-five members and now have about forty on the roll. Of course there are others who have joined and who are now out of town either permanently or just for a short time and also the names of our married members have been taken from the roll.

"Each meeting constitutes devotional exercises followed by the regular business meeting. The same subject is discussed and studied which the other missionary societies use. Over a year ago we had a contest in reading missionary books at which time quite a few were read by the members.

"We usually meet at the church, but often during the summer months especially, meet at the various homes of our members; then follow the meeting with a social time, which we all enjoy very much.

"We have a plan in mind in hopes that the same will interest the girls of the ———, ———; ——— and our —— church in East End. In a short time we expect to have a regular social gathering in the dining room of our own church and send very urgent invitations to these other girls to be announced in their respective churches. Then have a program and endeavor in this way to interest them sufficiently that they may organize a missionary society for girls of their ages in their congregations."

P. S.: If you would care to know more concerning this organization, the name of the writer will be given on application.

WHY IS OPTIMISM ESSENTIAL IN A YOUNG WOMEN'S ORGANIZATION?

What do we mean by optimism? The old idea of optimism is, "Cheer up for the world is good and beautiful;" the new idea is, "Cheer up for you can *make* the world good and beautiful." An optimist is a person who has the faith that leads to achievement. Optimism or faith alone will not do anything, but we must have works together with faith. Our motto then should be, "The world is pretty good and we will make it better." Isn't that a worthy ideal for a young women's organization to follow?

The first idea to be drilled into the mind, soul and body of every young woman who belongs to an organization is the assurance of "you can." "You can't" never did anything. These should be engraved above the door of every society. Great men have been optimists because they believed in their work and their mission. Does a missionary organization which is composed of young women who want to make the world better expect to get along without it or succeed in its great mission if great men have felt it necessary to be optimists in order to succeed? Because they were optimists they have succeeded. Without the vision, which by the help of Jesus Christ can be given to us, we can do nothing.

An optimist is not a man who always smiles, but the man who can always turn a frown and tears into smiles. What other hope has a missionary society than to turn sorrowful faces into smiling ones?

A young women's organization especially should be optimistic because we are in the days of our youth. Our great hopes are before us. If we should be pessimistic, what would other organizations think of us? We would have a deadening influence upon God's work in the world.

Others are looking up to us. We have an influence on others. The men of the world who are anxiously looking to missions in a critical fashion are also looking at missionary societies. If we fail or are down-cast what will happen to

missions? God is counting on us and *we can't win unless we believe we can.* If a young women's organization is not optimistic what will happen to us when we are old enough for the Women's Missionary Societies?

We should be hopeful and cheerful in our organization work because cheerfulness is catching. Girls outside of the society will not want to join us if we are not awake with enthusiasm. When the individual members are awake and looking on the bright side of life, new life will flow through every part of it. Members will be eager to enter if we put "pep" and enthusiasm into our work and God's blessing will be upon us.

It is because Christ is an optimist that for ages He has dominated the lives of so many men. He preached the gospel of glad tidings to the poor, healed the broken hearted and proclaimed deliverance to the captives. Do we not want this Christ-like spirit in our organizations? If Christ was not on our side, we would be without hope, but since we have Christ on our side, have we any reason to be pessimistic? Is not a missionary society organized with Christ as its ideal and head optimistic- Then we must be optimistic if we would be like Him.

Great opportunities are open for women. Men shut the door of equality and progress in women's faces until God opened it. It will never be shut as long as women are optimistic. We must reach up and bring heaven quickly down. Though we may be doing a great work, yet the more optimism we have the better work we can accomplish. Let us be optimists like Christ, hoping with our hearts, while planning with our heads and working with our hands.

AGNES C. MCCALLUM,
Denver, Colo.

HOW AROUSE THE SLUGGISH MEMBERS?

A sluggard is one who is habitually lazy, idle, or inactive. Is it possible that this definition applies to members of the Missionary Society—young women who are so bright, alert and active in so many ways?

Perhaps the young women have not grasped the idea of the work that has been set before us as our work in carrying forth the Kingdom of Jesus Christ. For nearly four years after the death and resurrection, the disciples remained in Jerusalem. They seemed not to have grasped the thought, or else to have forgotten the command of Jesus, "To go into the world and preach the Gospel to all people." They did not realize their work until the martyrdom of Stephen when they were scattered to different parts of the world. Will it take some great event similar to this to arouse the members of each individual society?

Are we as a Young Women's Missionary Society so inactive, so sluggish that we do not have enough interest in our work to find out what is expected of us? There is work for every society. There is work for every member. The story is told of a noted band-master at practice. One of the men, who sat near the back row, and whose part was not an important one, thought he need not play. the master stopped, called the man by name, and asked him why he did not play. When told, the master replied, "The piece is not complete without every one taking his part at the proper time." How much more must our Master miss our feeble efforts that we might put forth, if not too inactive to do so.

In Proverbs, Solomon says, "Go to the ant, thou sluggard, consider her ways and be wise." I wonder if ever a sluggard took this advice, for to follow the ant in her devious ways would, indeed, be rather hard for the idler. Among the ants there are many kinds of workers, engineers, agriculturists, and others. Since these tiny creatures find employments, might not every member become a leader, a helper, a worker in some department? Turning over a stone in the field, you see ants running busily in all directions. Not one inactive. Each ant works according to its ability, works in the face of danger, works harmoniously, works perseveringly. If every member so worked, she would be obeying the injunction: "Whatsoever thy hand finds to do, do with thy might," we

would not have even a thought of any one being slothful.

The idle one is full of excuses, excuses that magnify themselves in her eyes. The sluggish one is too idle to think a thing out, and deems study unnecessary, and, of course, thinks her own view of the matter correct. It is impossible to make such a one understand her ignorance for it requires knowledge to perceive it. The one who perceives it is no longer an idler.

We should realize more that the church with all of its organizations is the army of Jesus Christ. Each organization is a regiment of that great army. Each member helps to make up that regiment. The armies of nations must be trained for service, or they would be unable to defend the country in time of need. The meeting of the society is one great training ground. Let us gather and receive training so that when our opportunity comes, we may be ready to do our part and not let it slip, for it may never return.

Do we realize that when Christ saves us from the guilt of sin that He also saves us from lives of selfishness. If we are saved at all we are saved to serve. And might it be possible that this lack of interest in our Master's work, this preferring of trivial things that will all prove to be wood, hay stubble in that day when fire shall try every man's work of what sort it is, is a sign that we have not really given ourselves to Jesus? There were those who thought they belonged to Jesus, but He said, "I was hungry and ye gave me no meat." Surely if we are Christ's, we cannot fail to hear the cry of those who are begging for the bread of life. His words cannot but impress on us His desire for activity on our part: "Inasmuch as ye did it unto one of the least of these, ye did it unto me." ELIZABETH A. SALTON,
Y. W. M. S., DeLancey, N. Y.

PREPAREDNESS.

(Continued from December issue).

Some of God's people say, "The home field is large enough," but these do very little work even in their own community. Those who are faithful in the home mission field, (and there may be a prolific field in our own community) will soon discover the need in Samaria and the uttermost parts of the earth. All work for the Master is missionary work, and there is no limit to the field. "The harvest truly is great but the laborers are few. Pray ye the Lord of the harvest that He would send forth laborers into His harvest." Yes pray much, and then go right to work on what you have been praying for, and God will bless your work and prosper it.

"Commit your way unto the Lord, trust also in Him and He will bring it to pass." You remember the story of Esther, the beautiful Queen, how it was told her by Mordecai, (after telling her if she did not go to the king, deliverance for the Jews would come from another source) "Who knoweth whether thou art come to the kingdom for such a time as this," Esther did not attempt to do the work required of her without a very special preparation, and then in direct opposition to the king's command said, "And so will I go in unto the king, and if I perish, I perish!" It is her preparation to which I desire to call you attention, and the determination to do the work she was called to do, though death might be her portion. As the Jews were doomed to physical death by the kings decree, so are all men doomed to spiritual death, who do not take Jesus Christ as their Lord and Savior. It is your duty and mine to give them the Gospel so that no blame lie at our door. It is well that we should be engaged in this glorious work, carrying the good news of salvation to others, for it was a woman who was first commissioned by the angel, to carry the news of the resurrection of Jesus to others.

Of ourselves we can do nothing. We must have the help and blessing of God, if we expect to measure up to what He has given us to do. Remembering the words of the Apostle, "I can do all things through Christ which strengthenth me." During the Civil War when everything looked dark for the Union forces, a cabinet officer said to President Lincoln, "I would like to know whether God is on our side?" The answer from

the great President came quickly in this language, "I am much more concerned to know whether we are on God's side." In that there was a measure of doubt, but in this fight there is none. It is ours to choose which side we will be on, and there is no neutral ground. If we are on God's side, He will be with us and lead us on to victory. Why should we do this work for others? Is it not enough that we have accepted Christ and are resting secure in the salvation He has purchased for us? No, it is not enough, though we spend our lives in His service, we can never pay the debt we owe. Listen, this is the price of our redemption: "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

"Oh the love, the wondrous love,
The love of God for me;
It brought my Savior from above
To die on Calvary."

In the first epistle of John we have these words, "Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. Beloved if God so loved us we ought also love one another."

One has written these words as his conception of God's love:

"Could we with ink the ocean fill;
Were the whole earth of parchment made;
Were every single stick a quill
And every man a scribe by trade;
To write the love of God above
Would drain the ocean dry,
Nor could the scroll contain the whole
Though stretched from sky to sky."

In the light of God's wonderful love, we see how precious His erring children are to His great compassionate heart. How much He has done for us, how little we have done for Him! Let us resolve henceforth to give Him the very best service we are able to render. Knowing that if we are faithful, that neither death nor life nor angels nor principalities nor powers nor things present nor things to come nor heighth nor depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord."

MRS. W. K. GEORGE, Oil City, Pa.

JUNIOR DEPARTMENT.

By Mrs. I. H. Milliken, Junior Secretary, 205 Lexington Ave., Aspinwall, Pa.

NEW MOTTO: MATT. 9:38.

AIM: A JUNIOR SOCIETY IN EVERY CHURCH. MEMBERSHIP 25,000.

WANTED FOR JUNIOR SILVER ANNIVERSARY.

Sterling, Kansas, May, 1917.

Largest number Junior Societies ever reported.

Largest number Junior Members ever reported.

Largest number Subscribers to Junior Magazine.

Largest Contributions ever given.

Largest Thank-Offering ever given.

250 Junior Life Members, November to April.

NOTICE.

The dime collectors, for JUNIOR SPECIAL, are now ready for distribution at the Board Rooms, 904 Publication Building, Ninth Street, Pittsburgh, Pa. The collectors are free for postage, at the rate of three (.03c) cents per dozen. Send in your order promptly.

Each Superintendent should collect the cards early in March, so that the money may be received by the Presbyterial Treasurer by March 31st, 1917, or it can not be credited to the Bible women of India.

—L. G. M.

HOME MISSION DEPARTMENT.

Mrs. W. S. Cook, Home Secretary, 1201 6th Avenue, Beaver Falls, Pa.

FRENCHBURG COLLEGE.

December finds us well, busy, encouraged, and grateful to God for His mercies and blessings. When we began to enumerate the things for which we were thankful, we were forced to stop in humble awe at God's goodness toward us.

The annual Thank-Offering service was held as usual in the chapel with the townspeople in attendance. The offering this year was the largest we have ever had.

One of the pleasant events of our school life at this season was a little impromptu exercise by the dormitory students at breakfast table on Thanksgiving morning. Each student named one thing for which he or she was especially thankful.

We would like to take this occasion to thank the good women all over the land who have sent us contributions this fall. They are very gratefully received. Owing to congested freight and the heavy levy on freight cars made by munition shippers, freight is unusually slow in reaching us this fall. The receipt of every barrel and box is acknowledged just as soon as possible after identification. But we still receive some contributions without name of donor and possibly the only means of identification is that a bill of lading indicates that the barrel weighed 120 pounds and the card from the station agent says such and such a barrel weighed 120 pounds. Frequently a local newspaper is the key to the mystery.

If you haven sent a barrel and are not sure that your name and society was inclosed, it would relieve both you and us if you would write us and name some peculiar article in the barrel whereby it could be identified and your society receive our letter of acknowledgment and thanks.

The contract for the power-house has been let. This is to accommodate the electric lighting plant for all the buildings and the heating plant for the dormitory. This is to be a brick and stone building with slate roof.

Mr. Gray, of the Gray Electric Co., of Springfield, Ohio, is donating his services and part of the equipment of the electric lighting plant. He is to have supervision of this department of our work, giving his personal services once or twice a year. We are glad to welcome him on our staff of professional men who act as directors of work in our school which is in the line of their professional work. There is a large field here for Christian professional men in the North to volunteer their services to the active direction and help of some phase of our work with which they are familiar. In this way they are enabled to render an unselfish service, giving of their time and means freely for our mountain people and yet retain their professional work in their home communities. Many a man would like to give all of his time to such work, but can not because he has become established in his work and must have sufficient remuneration to support his family. He can not drop his work. Our work at Frenchburg is near enough to enable such men to give some of their time to volunteer work for the mountain people and still carry on their regular work. Who will be the next? A consecrated Christian dentist could find a splendid field for service in the holding of dental clinics. There are several phases of industrial work which are waiting for the advice and aid of those who are specialists in these respective lines.

The workers of the school will take Christmas cheer to three school districts outside of Frenchburg this year.

FOREIGN DEPARTMENT.

Mrs. H. C. Campbell, Secretary, 6410 Beacon St., Pittsburgh, Pa.

We have received the new location list from Rev. Robert Maxwell, Gujranwala, India. As you know the Mission changes the location of all the missionaries at each Annual Meeting as the needs of the work may seem to demand. Before sending any mail to any of our workers, please look at the revised roll in the Magazine and note the new location. We are very much obliged to Mr. Maxwell for getting the list so promptly. He states that they had a blessed time at the Sialkot Convention and a very pleasant Annual Meeting. He also spent four full days at a national missionary counsel held at Jubbulpore. This is a very important meeting as the different missionaries of the several denominations get acquained and try to adopt uniform plans of work.

You will be delighted to know that Miss Margaret Wilson has arrived safely at her home in Chicago and plans to take up a course next year at home. She spent a month in Japan and was three months in traveling from India to Chicago.

A great prince has been called from labor to reward, our beloved Dr. Andrew Watson, entering the heavenly home, December 9th, 1916. A cable was received a day or two previous stating he had a serious attack of heart trouble. We will have to wait for letters for further particulars. You will rejoice to know that his son, Dr. C. R. Watson, reached Egypt before his father's death. We do not know whether the father was able to recognize him or not. Who can estimate the value of that one consecrated life. No, I should rather say two lives, for in everything that Dr. Watson undertook, his wife was an abled colleague. More than fifty-five years of service in Egypt! The oldest missionary in all Africa! Who can count the number of souls saved who would welcome him as he entered the heavenly home? Every graduate from the Theological Seminary in Cairo received his diploma from the hands of Dr. Watson. If we estimate lives by results, surely this man's worth cannot be counted in the gold and silver of earth. We pray for a blessing upon his bereaved widow and children and upon the Church in Egypt, all of whom will miss him so much. Let us be up and doing for the night cometh when no man can work.

Miss Carrie Buchanan and Miss Edna Jean Giffen accompanied by Dr. and Mrs. Giffen, Dr. and Mrs. Grant, and Mr. McArthur, of India, are all at Battlecreek, Michigan. They went to attend the missionary conference at that place and stayed on a little later to take medical treatment. Miss Edna Giffen reports that she is very much improved in health and that her mother is also gaining. Miss Buchanan is not as well as we would like to have her. May we ask your prayers for these dear friends who are in this country in order to regain strength for the much needed work in foreign lands.

Delighted to receive a message from Miss Ida Whiteside, dated November 24th, Port Said, that she had reached Egypt in safety. Surely God hears and answers prayer.

Rev. W. R. and Mrs. Coventry met with the Board at its last meeting in December. Mr. Coventry presented some maps which he had prepared of the needy fields in Egypt and the great demand for more evangelistic workers. Be ready to help in this line of work when more definite plans are proposed.

We are all looking forward with great eagerness to the missionary convocation which is to be held in the First Church, N. S., Pittsburgh, Pa., the last two days in January and the first day of February, 1917. It is hoped that representatives from every congregation and missionary society in our Church will be in attendance at these meetings. It is to be Foreign Missions exclusively. Best speakers possible are to be on the program. Rooms are to be given up for exhibitions of the different countries, explained by the missionaries in costume. In short everything possible is being planned to make it an interesting, instructive and profitable conference on work for the Master in foreign lands.

OUR INDIAN DEPARTMENT.

Mrs. Ada K. Wilson, Secretary, 1112 South Ave., Wilkinsburg, Pa.

The Board of Indian Commissioners, instituted by President Grant, in 1869, is composed of ten citizens, who serve without compensation. It acts in an advisory capacity to the Secretary of the Interior in matters relating to the physical, moral, spiritual, and intellectual welfare of the Indians.

In a recent circular letter to our missionary, Mr. Jackson, the following statement is made:

"This Board is earnestly endeavoring to find the reasons for the seeming lack of interest on the part of our church people in the evangelization of the Indians. We know the American people at large regard these people as one whom the Government has undertaken to civilize and therefore they have put the whole job up to the Government and have practically refused to assume any further responsibility.

"Many of the latest reports on Indian missionary work have been studied. From them is gathered the fact that as a rule the missionaries are somewhat depressed because their churches do not realize, apparently, the importance of this work in our own country. It seems, if our church people are made to realize that they, as individuals, are directly responsible for the spiritual and moral welfare of these wards of the nation, that missionaries would get that quick sympathy and necessary money, absolutely needed for the successful progress of your work. The Board of Indian Commissioners is eager to help the missionaries and would appreciate a letter which will give your idea of what our Board can do to help."

Is the lack of interest among our Christian people in this very needy people so apparent that the Government must thus call attention to the fact? Women of the missionary societies, we must awaken to our responsibility and when the Statistical Report of 1916-17 is compiled, may each society have a part, however small, in the evangelization of the Indian people. *We dare not shirk our responsibility!*

As the Christmas season approaches our missionaries are busy getting ready for the distribution of clothing and other gifts which have been sent. The Indians look forward with childish pleasure to this time and to the credit of our societies and friends, few, if any are left without a remembrance.

The contributions for the month to the Warm Spring Mission were: 1 comfort from W. M. S., Davenport, Iown; 2 comforts from Picture Roll, Plain Grove W. M. S.; $5 from Miss Lulu Carmichael. At the Thanksgiving service the Government employees, missionaries, and Indians at Warm Spring took an offering amounting to $22.13 for the Armenians. *Who shall say that these are not a sympathetic people?*

The Bible reader granted to the Simnasho Mission began her work November 15th. Through her old people have been reached whom we had not been able to reach with God's word before. One old woman who was found in a most deplorable condition physically, and to whom Mr. and Mrs. Matthews have taken food and clothing, was visited in company with the Bible reader who interpreted the 14th Chapter of John as the missionary read it. After finishing he spoke of the home Christ has prepared and explained the only necessary condition being that we would accept Christ as our Saviour. Through the interpreter she said she believed in Christ as her Saviour and that He has prepared a place for her. She said she prayed to Him every day and was anxious that they come soon again and read to her. The squalor found in this home was deplorable. Conditions that should not be and as our missionary puts it, *need not be!*

FIELD SECRETARY NOTES.

KATE A. HILL
Missionary to India.
Field Secretary East of the Rockies while home on Furlough.

On the evening of December 4, 1916, I visited the Y. W. M. S. of the 11th Church, Allegheny, Pa. I was particularly interested in the roll call. Each member had been given the names of three absentees. In response to their names they reported their successes or failures in securing a promise to attend from the absentees. Several reported that two out of three of their absentees were present. It seemed an admirable plan. The treasurer told me all their pledges were paid and three more meetings to be held.

December 5th I met with the McCrory Y. W. M. S., of the 3rd Church, Pittsburgh, Pa. The Temperance Secretary of this society was instructed to secure the W. G. M. S. pledge cards for each member. I am sure the heart of the Temperance Secretary would rejoice if every society in the Church would do the same.

At noon on December 6th, I spoke to the Pitken Club of the University of Pittsburgh. They meet at luncheon every Wednesday. I found a delightful company of young men and women.

In the afternoon I was in Aspinwall at the W. M. S. Two daughters had made their mother a life member of the W. G. M. S.—a beautiful example to the daughters of the mothers who have labored so zealously in so many of our societies.

In the evening I addressed the mid-week prayer meeting in the Second Church, Allegheny.

On December 7th I went to Tarentum. The W. M. S. met in the afternoon and I also spoke to the congregation in the evening. An interest was aroused in the prayer cycle and the secretary was instructed to order at least a dozen copies. Another worthy example to our societies.

On Sabbath, December 10, I spoke about our work in India to the congregations of Mt. Lebanon and 8th Church, Pittsburgh. These represent the two types of congregations. Mt. Lebanon, the prosperous congregations that have grown in the suburban towns, and 8th Pittsburgh, the old down-town churches that have been depleted by removals, but are loved and supported by the faithful few. In both places I found a deeply interested congregation.

This closes my first week of work as Field Secretary for the Women's Board. May I ask the prayers of the women of our church as I take up this new and important work.

Pray that God may richly bless all our efforts to enlarge the work in the homeland and deepen the interest in foreign lands.

KATE A. HILL.

Address until February 1st: 904 Publication Building, 209 Anderson St., Pittsburgh, Pa.

LITERATURE DEPARTMENT.

In charge of Miss R. Elizabeth Milligan, Literature Secretary, 904 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

Leaflets for the first and second Chapters of the Foreign text-book are: "The Master's Service First," 2 cents; "Mohammed, the Founder of Islam," 2 cents; "The Story of the Waldenses," 3 cents.

Leaflets for the first, seond, and third Chapters of the Home text-book are: "An Old Mission Background," 2 cents; "Mexico Pocket Edition," 2 cents; "The Penitents of New Mexico," 2 cents; "Educational Work Among Spanish Speaking People," 2 cents; "A Chapel Clinic," 2 cents; "First Convert to Christianity in New Mexico," 2 cents; "Sebastian Hernandez," 2 cents.

When ordering costumes kindly give the exact date when needed as there are many demands for them and we cannot afford to have them from the office longer than is positively necessary.

Requests have come for information about some of the helps to the study books. The "Charts and Posters" bring out and emphasize the leading facts of the chapters, presenting them to the student through the eye-gate, thus impressing them more firmly on the mind.

The Girls' How to Use, "Maid in America," is not a mission study text-book, but is a help to the study of "World Missions and World Peace." It presents attractive ideas for invitations, mission study class programs, and forceful ways of presenting the lesson and of catching and holding the attention of young people. In fact all classes might use it with profit to attract the attention of the uninterested to their mission study class meetings.

Many of you have read the leaflet, "If They Only Knew." This has recently been arranged in a simple pageant and can be secured from us at 5 cents each. Please do not ask us to send samples of this presentation on approval, but accompany all requests with the cost price.

We are now prepared to fill all orders for the Prayer Cycle. We are very grateful for the forbearance and patience at the unavoidable delay in filling orders, and we send them forth with the hope and prayer that they may not only be used of God in deepening your own prayer life, but may also give comfort and strength to the missionary on the field in the consciousness of the human fellowship and sympathy of the Church at home.

STUDY FOR THE MONTH.

FEBRUARY.

"WORLD MISSIONS and WORLD PEACE."

The Conquest of Europe.

Chapters Two and Three.

Bible Reading—Peace.

Intercession for Greek and Latin Lands.

Topics for Study—

1. The Divided Church—Contrast the Creeds.
2. The Sword of Islam: Its Effect on the Christian Church.
3. Sword-made Converts.
4. Peaceful Knights.

HOME MISSIONS—"OLD SPAIN IN NEW AMERICA."

Chapter III—Redeeming the Southwest, Problems and Achievements of Protestant Missions in Southwest.

Bible Study—Isaiah 61:1-5.

Topics for Study—

1. Map Talk. Pages 54-61 of Text.
2. Reading—Description of Desert in Chapter Five of "Winning of Barbara Worth."
3. Priest-craft and Customs.
4. Round Table—
   - (a). Evangelistic Work.
   - (b). Educational Work.
   - (c). Medical Work.
   - (d). Social Service.
5. Story Telling Hour—Changes Wrought by the Gospel.
6. Questionnaire—Fifteen Questions on Text; Five Question on Magazine Article.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS.

Mrs. John S. Crawford, Recording Secretary, 95 Trenton Ave., Wilkinsburg, Pa.

November 7, 1916. After devotional exercises conducted by Rev. A. G. Weidler, Mrs. Yourd took the chair.

Minutes of previous meeting read and adopted.

A meeting of Federation of Women's Boards of Foreign Missions in North America will be held in Garden City immediately following the Garden City Conference. Mrs. Campbell and Mrs. Porter were appointed to attend the Conference. Mrs. Hill and Mrs. Yourd, alternates.

Treasurer reported receipts $13475.22, disbursements $16157.99.

Secretary of Finance reported receipts $702.96, disbursements $475.33.

Junior Secretary reported two new societies: Chartiers Presbytery, Pigeon Creek; Leader, Miss Winifred Henry. Cross Roads; Leader, Mrs. D. P. Smith.

Indian Secretary received reports from all stations.

Foreign Secretary received letters from Dr. Maria White, who expects to sail for home in March.

Miss Kate Hill was elected as one of our Field Secretaries.

Freedmen's Secretary received reports from: Athens, Bluestone, Riceville, and Townsville.

Mr. Dumas writes: Their crops are all gathered and they are now ready to put in new ones.

Mr. Arter, Arlington, writes the school is over-crowded, and would like the Board to grant a matron for small boys.

On motion of Mrs. Sands this request was granted.

Chase City reports they will have to drop some of the work unless they can have additional help for the matron. Request for help granted. Mrs. Yourd will call attention to some other needs.

Home Secretary received reports from Brushton Italian, Miss Elenore Ribet, missionary. Also from all the home missionaries under care of the Woman's Board.

Field Secretary, Mrs. J. C. Alter, held seven meetings.

Los Angeles Presbyterial request the transfer of Miss Allen from Yorba Linda to Palmdale, Cal. On motion of Mrs. Hill this request was granted.

Rev. Thompson asks for missionary for Quincy Ave. Mission, Pittsburg, Kans., place made vacant by resignation of Mrs. Dougherty, under consideration.

Frenchburg: Enrollment, 213; in dormitory, 28. Mrs. Cook moved that the new building at Frenchburg be wired for electric light. Carried. The fourth payment, $4410.79, now due was authorized paid.

Young Women's Secretary reported one new society, Pawnee Presbyterial, Pawnee City Y. W. M. S.; members, 22; President, Miss Etta Templeton, Pawnee City, Neb.

November 21, 1916. The Board convened at regular time. Mrs. Campbell lead devotional exercises; Mrs. Milliken, Mrs. Crawford, and Mrs. Campbell led in prayer. Mrs. Yourd presided.

Minutes read and adopted.

Treasurer reported receipts from November 1 to 20, $5090.41; disbursements, $16,722.74.

Indian Secretary received reports from Tama, Warm Springs, and Simnasho.

Thank-Offering Secretary is receiving very encouraging reports from societies.

Home Secretary reports Frenchburg Semi-Annual Clinic, Oct. 17-20, 1916. Patients,47; general anaesthetic operations, 32; treatments, 43; refractions, 8; additional examinations, 3; hospital days, 66. Expenses: Food and supplies, $21.48; drug bill, $32.90; expenses of surgeons and three nurses, $32.50; total, $86.88. Received from all sources food and money, $37.00. Balance, $49.88 ordered paid.

Parsonage Secretary reports that the West Middlesex loan has been paid in full.

Junior Secretary reports two new societies: Frankfort Presbytery, New Bethleham Church; Miss Bessie McCartney, leader. Monongahela Presbytery, Crafton Church; Mrs. Chas. T. Fullwood, leader; 33 members.

Young Women's Secretary reported two new societies: Keokuk Presbytery,

Crawfordsville Y. W. M. S.; 14 members; Miss Olive Cunningham, President. Monongahela Presbytery, 11th Church, Pittsburgh Y. W. M. S.; 18 members; President, Miss Stella Jones.

Freedmen's Secretary reports that Prairie, Ala., has largest enrollment in last five years.

Foreign Secretary received a check for memorial room in Tanta Hospital; room to be known as Sarah Campbell Memorial.

The Board is grateful for a letter from Mrs. Tidrick containing check for child's bed in Tanta Hospital.

December 5, 1916. The regular meeting of the Board convened at 10 a. m. Mrs. Milliken conducted devotional exercises. Mrs. Finney led in prayer. Mrs. Yourd presided.

Minutes read and adopted.

Secretary read a letter from the School of Missions for Oklahoma and the Southwest asking for the appointment of Mrs. O. M. Galbreath, 720 W. Fifth Street, Oklahoma City, as our third representative.

Mrs. Campbell moved that all subscriptions for Junior Magazine taken before March 1st will be the same and after that date the club rate will be twenty cents and single subscriptions twenty-five cents.

Junior Secretary reported one new society: Vermont Presbytery, Mrs. L. H. Simpson, Superintendent; 15 members.

Foreign Secretary received letters from the Missess Hamilton, Josephine Martin, May Holland, Dr. Anderson, and Mrs. McFarland.

Presented the tentative program of Foreign Mission Convocation to be held in First Church, N. S., Pittsburgh, Pa., January 30-31 and February 1, 1917.

Mrs. Campbell, Mrs. Porter, Miss Milligan, Mrs. Wilson, and Mrs. Hill were appointed a committee to arrange for program for women's meetings at the Conclave.

Parsonage Secretary reported that the loan to Atlas, Oklahoma, has been paid in full.

The Satisfaction of the West Middlesex mortgage papers were signed by the President and Secretary.

Young Women's Secretary reported two new societies organized and one reorganized: Puget Sound Presbytery, 1st Tacoma, Y. W. Study Club; 15 members; President, Miss Bessie Pleasanti. San Francisco Presbytery, Oakland Y. W. M. S.; 9 members; President, Miss M. H. Gray. Re-organized: Philadelphia Presbytery, West Philadelphia Y. W. M. S.; 15 members; President Miss Elsie Baker.

Treasurer reported receipts, $7843.67; disbursements, $20115.14.

Miss Kate Hill, Field Secretary, was present and spoke in favor of having a room similar to one in Chicago for holding meetings and where interested people might go for information.

Mrs. Campbell and Mrs. Maxwell were appointed to meet with Miss Hill and formulate plans for such a room.

Freedmen's Secretary reported Insurance policy premiums: Hannah Hall, $102.50; Sterling Hall, $75; School Building, Prairie, $63.75; Teachers' Home, Prairie, $37.50; Total, $278.75. On motion these bills were ordered paid.

Miss McCahon reports 101 visits and 16 meetings in November.

Received reports from Athens, Tenn.; Bluestone, Va.; Townsville, N. C. All report schools unusually full. Henderson reports 161 in sewing department, 78 in domestic science. Jubilee Hospital had but 8 patients during the month. Receipts, $52.52; expenditures, $50.70; balance, $1.82.

Riceville, Tenn., reports: That station has not received much second-hand clothing for the last two years and the people are very needy.

Arlington has 94 in the sewing class.

Letters read from Mrs. Arter, Mrs. Bonner, Mr. Dumas, Mr. Elliott, and Dr. Johnson.

Home Secretary reported list of United Presbyterian women to serve on the Council of Women for Home Missions for the year, 1917:

Mrs. Henry Bewkes, Crooks Avenue, Patterson, N. J.

Mrs. W. M. Nichol, 463 Pacific Street, Brooklyn, N. Y.

Mrs. Chas. Crow, 2209 North Hancock St., Philadelphia, Pa.

Mrs. Jas. P. Lytle, 512 West 172nd St., New York City.

Mrs. T. A. Stewart, 512 West 171st St., New York City.

Mrs. J. G. McCrory, 441 West Washington Ave., New York City.

Mrs. Isaac McGay Knipe, 135 Wakeman Ave., Newark, N. J.

Mrs. Ada Kerr Wilson, 1112 South Ave., Wilkinsburg, Pa.

Mrs. Wm. S. Cook, 1201 Sixth Ave., Beaver Falls, Pa.

The resignation of Miss Tron, worker in Wilmerding-Rankin District, was accepted and Miss D'Anna was elected to fill the vacancy.

Mrs. R. A. Elliott was present and presented outline of program for the Convention in Sterling, Kansas. The Keynote, Luke 22-27, *"As He that serveth."*

Meeting adjourned with prayer for Convention and Convention President.

December 19, 9:30 a. m. A meeting of the Executive Commitee was held to have prayer and counsel following the serious illness of Mrs. Yourd.

Mrs. Campbell opened the meeting with prayer.

Mrs. Porter stated that on account of the serious illness of our beloved President, Mrs. Yourd, who was taken suddenly ill December 9th, following the last Board meeting, it would be necessary to make some changes, that her work may have no delay.

It was recommended by Mrs. Campbell that Mrs. Wilson be appointed Freedmen's Secretary pro tem.

Moved by Mrs. Campbell that Mrs. Crawford be elected Indian Secretary.

Mrs. Wilson moved that we recommend to the Board that Mrs. Maxwell serve as Recording Secretary and also attend to railroad work until the end of our year.

Moved by Mrs. Wilson that we recommend to the Board that Mrs. Trimble be elected Financial Secretary.

The Board met in regular session at 10:30. Mrs. Porter, instead of regular or devotional exercises, conducted a reconsecration service. Opened by singing part of Psam 51. Prayer for Pardon and Cleansing, followed by reading the 12th Chapter of Romans. Each member taking part in the prayer service. Closed by singing 4th verse of Psalm 46.

Treasurer reported receipts, $6542.40; disbursements, $10282.55.

Rev. W. R. Coventry and wife were present at our meeting and for one-half hour presented the work in Egypt by use of a map. We are responsible for 12,000,000 people and 6,000,000 are in the Delta. In Tanta district alone there are one and on-half million people, 516 towns. The country is now opening up for evangelistic work. If they had workers in each of these towns the missionaries could keep in touch with them by use of the car and direct the work. They ask for two extra Bible readers for this year. Would require $170 per year for each one.

Home Secretary received reports from all the stations. Miss Hamilton tenders her resignation as missionary in Croation Mission to take effect January 1, 1917. Miss Hamilton's resignation was accepted with regret.

Miss Aulora McIntyre was appointed missionary to Gary to begin work there February 1, 1917.

The Almino Heights Congregation, San Antonio, Texas, was organized the sixth of October with 14 members. Miss Warnock writes, "I feel our Mission has done a great work here, though it has been slow and our membership is not large."

Miss Kate Hill, Field Secretary, read her report of addresses made and places visited since September 5. As Chairman of Committee to arrange for place for meetings presented the following: We recommend that a weekly meeting for prayer, information and inspiration be held by the Women's Board for the women of Pittsburgh and vicinity. The place, Women's Board Rooms. Time, every Tuesday. Hour, 10 to 11 a. m. Program to consist of 1st, Devotional Exercises; 2nd, special prayer for the work and workers whose names appear in the Prayer Cycle for that work, the names to be read by the Secretary of the

department; 3rd, special messages from various fields by the secretaries, missionaries, or visitors who may have something interesting to bring. The meeting to be arranged for by Kate Hill, Field Secretary, during January; she also to undertake to announce the meetings in our congregations and societies.

Mrs. Campbell notified all the workers in the Freedmen's field of the serious illness of Mrs. Yourd.

Foreign Secretary received letters from Miss Margaret Wilson who arrived home December 14; Mr. Maxwell, chief clerk of India Association; Miss Beula Chalmers, Dr. Anderson, Miss Edna Giffen, and Mr. Merriam.

Indian Secretary received reports from the three stations. Mr. W. A. Mathews reports 47 visits, 5 preaching services, and 4 Sabbath School sessions. Mr. H. T. Jackson reports, preaching services, 8; prayer meetings, 8; Sabbath School, 3; missionary meeting, 1; Temperance, 1.

Miss Elizabeth Reynolds was elected missionary to take the place of Miss Hamilton in the Croation work.

Parsonage Secretary reported that the First Church, Indianapolis, had made their final payment.

Young Women's Secretary reported two new organizations: Arkansas Valley Presbyterial, Jetmore Y. W. M. S.; 18 members; President, Miss Ester Moore. Butler Presbyterial, Zelienople Y. W. M. S.; 12 members; Miss Catherine McKinney, President.

MRS. JOHN S. CRAWFORD,
Recording Secretary.

THE ISAIAH 41:6 FUND.

In its report at the Xenia Convention, the Committee having the distribution of this fund in charge, recommended that in future, those Presbyterials desiring help from this department, should have applications in before February 1, 1917; the name and address of the delegate chosen should be presented not later than April 1st.

Determine at once whether your Presbyterial can be represented at Sterling if the straight railroad ticket is provided and make application in accordance with the above directions. A word to the wise is sufficient.

MRS. ADA K. WILSON,
1112 South Ave., Wilkinsburg, Pa.,
Secretary of Finance.

* * *

Pray for volunteers. Pray for the restoration to health of missionaries on sick-leave. Pray for increased contributions to foreign missions. Pray that the year, 1917, may be the very best year in our history in contributions, in the giving of lives and in the carrying of the story to those who know it not.

IMPORTANT TO DELEGATES.

The Railroad Secretary wishes to advise concerning rates from Pittsburgh, Pa., to Sterling, Kansas, for the W. G. M. S. which is to convene there next May. The railroad fare quoted from Pittsburgh, Pa., to Sterling, Kans., is $27.97. Pullman rates from Pittsburgh, Pa., to Chicago, lower berth, $2.50; upper berth, $2.00; from Chicago to Sterling, lower berth, $4.50; upper berth, $3.60. The above quotations are for *one way only.*

If a sufficient number of persons are in the party leaving Pittsburgh, provision will be made to operate cars through to Sterling, thus avoiding the necessity of changing cars at any intermediate point. The same arrangement may be made from Chicago to Sterling on the same conditions.

Further notices will appear in subsequent issues of the Magazine.

MRS. J. HOWARD MAXWELL,
Railroad Secretary.

THE CHURCH OF THE LIVING GOD THE PILLAR AND GROUND OF THE TRUTH

THE GREAT end and purpose of the Church should ever be kept before us. It is not a social club. It is not an employment agency. It is not a political or a reform organization. Incidentally it is the best promoter of true sociability, it brings men to recognize the true brotherhood of humanity as no other institution, it is the foremost of all reforming agencies, and while keeping within its own proper function it wields the mightiest influence over the body politic by molding the characters and directing the sentiments of the great mass of its citizenship. But all these matters are subservient to and resultant from the great end and purpose of the Church. These are "things that accompany salvation," which it is the great mission of the Church to proclaim and advance.

The marvel of the ages is that our Lord Jesus committed the extension of His kingdom to frail, erring, often indifferent, back-sliding humanity. Why did He not commission angels which do His will gladly, promptly, whole-heartedly, unerringly, unintermittingly? They would have rejoiced in such a partnership with the Son of God, they would never have disappointed His expectations, they would never have failed in the execution of His will, they would never have ceased to render the proper mede of honor and praise to His blessed name. But while angels are sent forth to minister to those who are heirs of salvation, there are many things angels have not been commissioned, nor permitted, to do. Angels were sent with an answer to the prayers of Cornelius, but not to satisfy the deep cry of his heart. Their mission was to say, "Send men to Joppa and call for a man named Simon Peter; he shall tell thee words by which thou and thy house shall be saved." To redeemed mankind the commission was given, "Let him that heareth say, Come." And the great mission of the Bride, the Church, is to say, Come.

The great mission of the Church is to hold forth the truth of God, that truth which is able to make men wise unto salvation. Linked with this there is this other great purpose for the maintenance of the Church and church ordinances—the worship of the living and true God. There is no more effective way to make Him known than in devout, earnest, child-like worshiping at His feet. The proclamation of truth tells men about God; in the parts of worship, sincerely rendered, there is a direct approach into His presence, an entering into His very audience chamber, a personal introduction, as it were, to the Holy One Himself. For it is not merely knowing about God that brings salvation. We must be able to say, "I know Whom I have believed." And nothing so helps to make God known to men as the devout, earnest, sincere worshiping of Him in His sanctuary.

—Editorial, Christian Union Herald, May 25, 1911.

MACEDONIAN REFUGEES AT DOUNA.

Poor, homeless people. No one never having passed through war know of its devastating and heartless work.